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THE

HISTORY OF THE ORIGIN OF ALL THINGS;

BEING, ESPECIALLY, A

HISTORY OF THE EARTH;

CHRONOLOGICAL, HISTORICAL, GEOLOGICAL, ASTRONOMICAL,

AND, ESPECIALLY, A

HISTORY OF THE DIVINE INFLUX,

FROM THE BEGINNING, BEFORE THE FLOOD, TO THE PRESENT TIME.

BY

GOD'S, HIGH AND HOLY, SPIRIT,

JESUS CHRIST, FORMERLY OF NAZARETH;

DELIVERED THROUGH

L. M. Arnold, of Poughkeepsie, N. Y., Medium.

PRICE, TWENTY FIVE CENTS.

PUBLISHED BY ORDER OF THE AUTHOR.

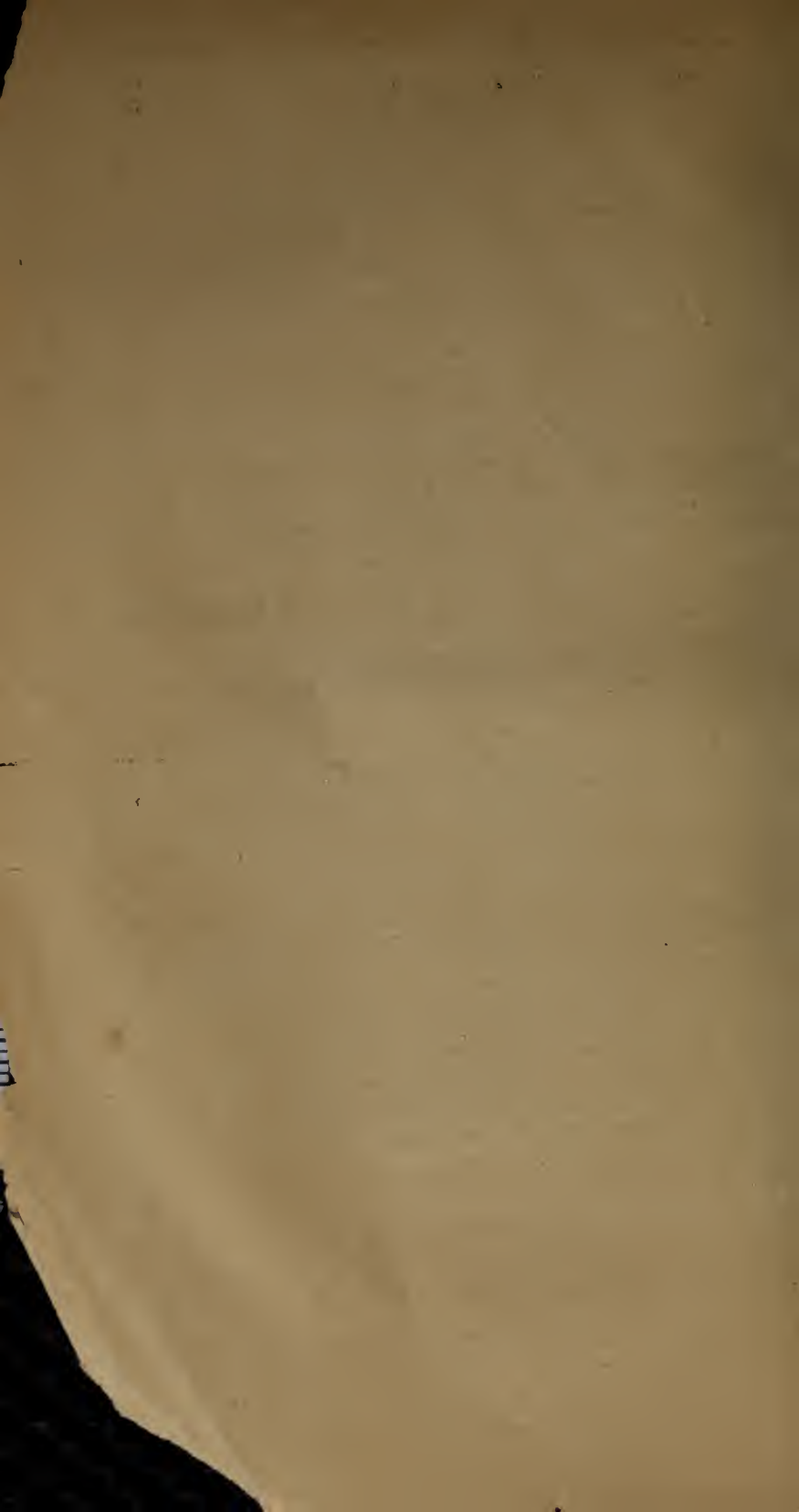
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AT WHOLESALE.

1852

BUY, READ, CIRCULATE,

And, be assured, you will help, thereby, to bring in the Kingdom,
so long prophesied of, of which there shall be no end.



THE HISTORY
OF THE
ORIGIN OF ALL THINGS;

CONTINUED

FROM THE FIRST VOLUME ALREADY PUBLISHED;

AND ENLARGED

AS REQUIRED BY THE AMPLITUDE OF THE SUBJECT OF THIS VOLUME;

BEING NOW DEVOTED TO

THE HISTORY OF THE WORLD,

IN ITS DIVISIONS OF CHRONOLOGY, GEOLOGY, GEOGRAPHY, AND
ALSO IN ITS POLITICAL DIVISIONS, ITS CIVIL INSTITUTIONS,
AND ITS PROGRESS IN RECEIVING DIVINE AID,
COUNSEL, AND DIRECTION.

23
5-1643
IN TWO PARTS.

PART FIRST.

CHRONOLOGY, GEOLOGY, GEOGRAPHY, AND HISTORY
IN GENERAL, OF NATIONS, AND COMMUNITIES,
SOCIALLY, MORALLY, AND POLITICALLY.

PART SECOND.

THE HISTORY OF DIVINE INFLUX
TO, AND ITS OPERATIONS UPON, THE INHABITANTS OF EARTH; FROM
THE BEGINNING TO THE PRESENT TIME.

BY GOD'S SPIRIT; DELIVERED IN WRITING,

TO L. M. ARNOLD, MEDIUM.

1852.

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Entered, according to Act of Congress, in the year 1852, by
L. M. ARNOLD,
in the Clerk's Office of the District Court of the United States for the Southern District of
New York.

THIS BOOK is the Second of a series entitled THE HISTORY OF THE ORIGIN OF ALL THINGS, and is offered at the low price of Twenty Five Cents, being merely the cost of printing and circulating a large edition. To be had of Fowlers and Wells, 131 Nassau Street, New York, or of L. M. Arnold, Poughkeepsie, N. Y., in any quantity, and for sale by booksellers generally. Its contents will be found to throw light on much that is obscure in Chronology, History, Geology, and Cosmography, as well as Religious Forms and Sentiments. It may be profitably read by biblical students or scientific explorers, whilst it is not above the comprehension of the popular reader. It must be read by all who would keep up with the history of Spiritual Manifestations, upon which it throws more light and explanation than any former work ever did, or any other work ever will. Published this day, by Fowlers and Wells, New York, August 20, 1852.

INTRODUCTION.

LET all the people praise Thee, Oh! God! for all thy mighty works, and for all thy loving promises! Let every nation, kindred, tongue, and people, praise thy holy name; for thou art greatly to be loved, and separation from thee, greatly to be feared. Then, Oh! God! let us experience thy mercy, and loving kindness, in this, our day of probation, whilst we are left free to choose the good, and reject the evil; or, to choose the evil, and reject the good. And so, Oh! God! lead us to advancement, in thy great chain of existence; which, link by link, extends to the lowest particle, or atom, of thy works; even to their most attenuated, or unformed, form. Let us, who read this book, Oh! God! receive the truths and revelations it contains, as truths and revelations; and let not our pride, or our prejudices, or our education, or our passions, separate us from the truth, or divide our affections, which we desire to place on Thee, oh! Most Holy, Most Kind, Most Loving, and Merciful God, and Savior Amen.

The deep instruction, and the lofty truths, contained in this book, will, in many instances, be pearls cast before swine, who will desire to turn, and rend my medium. But, though he is resolved to bear with patience any persecution, he shall not be found suffering from it. This land of America is free; and, however some may desire to make men's opinions in religious matters, a test of fitness for business, or political office, they never have, and never will, succeed, in overthrowing any servant of mine, who acted in my will. When mediums act in their own wills, they may often receive such opposition, as to confound them, and destroy their work. But, this only shows, that he who would proceed rightly, must rely on God, and proceed no faster than he directs. He must be as careful not to go too fast, as he is to keep up to what is required of him. Submission of will, a surrender of man's Free Will, is required, in order to have God's sure help. He will, assuredly, save those, who rely wholly upon him; when, to all human reason, salvation is impossible. Read Daniel's account of Shadrach, Meshach, and Abednego's, being cast into the fiery furnace, and of his own salvation from the hungry lions; and be

assured, first, that it is literally true, having occurred precisely according to the simple relation of it; and, second, that God is able to save now, as he was then; and, that if necessary now, the Czar of Russia could be made to eat grass like an ox, and his kingdom be taken from him, to be restored no more, or to be restored at the end of seven years, as easily as Nebuchadnezzar was turned out of his palace, for exalting himself, in the midst of extraordinary grandeur, and unlimited, with men, power. Remember God's power, and remember the advice of him, who, 1800 years ago, was learned, and pious, though not convinced of the truth of Christianity, and warned the Sanhedrim, to let the preachers of new doctrines alone, for if the thing was of God, it would prosper, and they might be found fighting against him, whilst if it were not of God, it would come to nought. Let every man, then, look carefully about him, and see on what foundation he stands; and, let him who thinketh he is already on a sure foundation, take heed lest he fall. For this day, is the Word of the Lord fulfilled, That your old men shall dream dreams, and your young men see visions, and the spirit of God is poured out in the land. Let the Earth rejoice, and all the sons of Earth give joyful thanks. Let the floods clap their hands, and all the people shout for joy. For unto us a son is given! Who will declare his generation? who will show his forthcoming? Let every medium, attend well to what I shall declare through him; and, let every one, who has believed himself inspired by me, or by God himself, or by his Holy Spirit, for all are one, let them, I say, attend to their impressions; for, I will, if they are willing to receive the unmixed truth, impress on them the conviction, of the truth of this book, and of the verity of all my sayings, through this medium. And you, Oh! Mediums! and you, Oh! Inspired Receivers! of my impressions, do you declare publicly, as it were upon, or from the house-top, what I give to you in a corner, or in your own hearts, or minds. Do this, and live. Smother it, and you shall die! Die to my communion, to my impressions, to my communications. Attend, Oh! People of America! and prepare for your great destiny, by submission to instruction, and by being willing to come under the authority, and guidance, of the King of Kings.

P R E F A C E .

THIS BOOK, is the higher manifestation promised in the First Book. It is published, sooner than might have been expected, because the need is great, and the Medium was ready, passive, and submissive. It has been written, as the First Book was, by the direct revelation of the Son of God, Jesus Christ, formerly of Nazareth, now the first spirit, of all the sons of Earth, who has reached the Seventh Circle, of the Seventh Sphere. He is now the only son of man, there from the Earth. But others are in the sphere below him, advancing steadily, and with greater, and greater, proportionate rapidity, in that chain, of degrees of existence, which extends from God, to Man in the Body, in this Earth, and in the other globes of matter. It extends thus far spiritually, and even beyond it, one step, to the spirits in Paradise. It also extends by infinitely small links, or degrees of gradation, to the lowest forms, or manifestations, of matter; and, though this may seem below the dignity of my subject, to speak of a material comparison, I will say, that men are above matter, as God is above Spirit. Man may control matter, even as God controls spirit. But men are controlled by the laws of matter, and God by the laws of spirit. The difference is only that God made all laws, including those by which he himself is governed. Let us read with care, and with high, and pure motives, and earnest endeavor to find the truth, and be assured, Oh! son of Earth! you will rise from the perusal, of this revelation from God, a wiser, and a better man. But if you read to find flaws, and faults, I have left enough to satisfy you, and to excuse yourself, to yourself, for your contempt of the knowledge, here offered to mankind, of the hidden things of God. Things which many have desired, with great desire, to obtain a knowledge of, but have not; and, which can give no satisfaction when known, unless received with submission and obedience to the light they display and direct to, and the precepts they inculcate. That you may be benefited, I have made an earnest prayer to God in your behalf, which you will find near the close. Read it when you come to it in regular progression; and, if you desire to receive the greatest possible benefit from this book, read in the order in which you find it printed, and with constant

asking of the Everlasting Father, and Prince of Peace, that he will help you to understand, its high and eternal truths. The errors are trifling, and will do you no harm, if believed, or acted upon. So read, and receive, with confidence; for the Holy One of Israel, whom you have so often asked for knowledge with your lips, now offers it to you, and it only needs the heart's prayer, and work, to enable you now to obtain it, through a humble but correct medium.

Let us pray.

Almighty God! who dost, from thy throne, behold all the nations of the Earth, all the hearts of men, and all the Creation of thy Will, look down, I pray thee, upon this intended reader of thy revelation. Sanctify to him its precepts, bless to him its knowledge, purify in him his nature, subdue in him his will, by leading his reason, to see the beauty of this Revelation, of thy, heretofore, hidden-from-men-in-the-body knowledge of thy Will, and Purpose. Let all who read, understand; and all who understand, be wise; and all who are wise, will praise, and honor, Thee, the Everlasting and Ever-Loving God. Amen.

Reader, read: and be wise; and understand; and be profited: For the riches of God's kingdom, are greater than those of California, and the glory of God, is beyond the glory of this world, so far, that men cannot appreciate it, whilst in the body.

Let all the people praise the Lord,
Yea, let all the people praise him;
For his mighty works,
And for his noble revelations;
For his great mercies,
And for his loving kindnesses.

PART FIRST.

EARTH.

CHAPTER I.

CHRONOLOGY.

The Chronology of Mankind conformed to the real Chronology, as ascertained by Spirits after their Ascension to the right hand of God.

§ 1. In the beginning was the Word, and the Word was with God. The Word was with God in the beginning. But God has no beginning. In this case, beginning must be taken to mean all eternity, or else we must believe the Word was created by God. For God was, always; and ever will be. But nothing but God is eternal. What then is the Word? Not God! for he is one, and he himself never took flesh. Not a part of God, always separate; because then two existences must have been eternal. But there was a time, or period, when the Word was in God, unseparate, unseparated. Then there came a time when God separated the Word from himself, and gave to it an existence in his power, equally conscious with himself, but subservient to him, and ever having but one will with himself. Inasmuch as the Word always acted in God's will, it was always equally endowed with power to become a son of God, equal in power to God. Equal in power, because to him who does God's will is given God's power. But the least departure from God's will, destroys that unity with God on which this power depends, and Word, or being, becomes powerless; unless God has also given it power of its own, allowing it to exercise it within certain limits, according to its own free will. How, then, and when, was the Word created. Long ages before the World was created, long ages before the command went forth, Let there be light, the Word was created; that is separated from God, and made a separate, but dependent existence. Shall I attempt to declare his generation, and number the years of his age? No: finite beings are not possessed of the capacity, in the body, to conceive of the length of the period, that existed, after the Word was separated into an existence separate from God, until the World was spoken into existence. But before matter existed at all in the creation of God, when all was void, and all was God, then the Word was brought forth from God, by his will and power, and made his servant. By it, the worlds were made; and through it, man was brought forth.

§ 2. But how were the worlds made by this Word? By the operation of God's will, through the Word, the laws of progression were established.

God spake, and it was done. He commanded, and it stood fast. So it is recorded he did; and, so it was. Well then, how did the Word assist? The Word received the command, and as God's servant executed it. The Word was obedient, and made the worlds. As they now are, so they were made to be, by the Word. The same Word, that was in the beginning with God, is yet with him in the eternal existence. Such as man can comprehend I am permitted to unfold. But there are speedy limits to man's comprehension, when we enter upon the eternal and unchanging things of God. The laws, by which he caused the worlds to be made, are beyond man's comprehension. It is enough for man to know, that there were laws, or rules of proceeding, established as the foundations of the universe; and that these laws, or rules, still enable the Word to maintain the universe of matter in its place, and to be the means of its progress towards perfection, which it can never reach. What then are the laws of progress to be spoken of for, if they cannot be explained! What is the use of revealing any part, without telling all! some will say. I say, that some are glad to make an addition to their knowledge, without asking for the whole counsel of God. Sufficient is it, for them, that God makes them rulers over a little. These shall, however, receive the more for being satisfied. The others shall be confounded by the utterance of strange voices, who will make them doubt that they know any thing.

This is the end of the matter. God made the laws, and the Word made the worlds. Without the Word was not any thing made that was made. What then is the Word? Is it a gigantic, powerful, lusty, and hard-working assistant of God? Oh! no. God needs no help. He could as well have proceeded without the Word. Why then did he make the Word to make the worlds, when he could have made them without it! Because it was his will to make the Word first, and to have the worlds made by it. Because the Word has other duties to perform, besides making, and guiding, and preserving, the worlds of matter. The least of the Word's duties are comprised in its relations to matter. It is to spirit that the Word is most faithful, or constant in attention. Spirit, then, is under its rule! Yes, by it all things were made that were made, and without it was not any thing made that was made. John spoke not of himself, but by revelation. He was a medium. Such a medium as I am using. A man in the body, not wholly free from sin, but desirous to do the will of the Deity, and to be passive in his hands, and in the hands of his spirit. The Word is Spirit. Then matter was made by spirit! Certainly, you cannot doubt that, if you believe God is a spirit, and that God made, or caused to be made, all things. Well, the Word was with God, and the Word was God! How is this true? By the First Book which this medium published, which I have before alluded to,* this is explained. I do not choose to do the work twice. Read that. If you have read it once, or twice, read it again; and if you do not see more in it than you did before, set me down as an unfaithful guide. For, I know, that whoever shall read that book twenty times, shall each and every time derive new instruction from it; and, if a sincere enquirer after truth, shall be advanced in his pursuit.

* See Title Page.

CHAPTER II.

THE WORD.

The History of the Word, continued, and carried to the present time.

§ 3. The Word is eternal, as a part of the Deity. But, by itself, it is finite in its powers, and terminable in its existence. But will God terminate the existence of his Word ! Not as long as men have a separate existence, for the Word has the care of men. The Word took flesh ; and John, and others, beheld his glory as of th only begotten son of God. This glory was undoubtedly a great and a surpassing one. It was seen, however, in the person of Jesus Christ. The only begotten son of God, as described in the First Book. Then the Word was beheld by men. But it was not beheld by the bodily eyes of John, and others. Its glory was spiritual, and consisted in its superiority in morals, works, and love. It was the only begotten son, because it had pure desires, and because it was the promised Prince of Peace. It was a body, endowed with a high and holy spirit from Paradise, that had entered this world to benefit mankind. He had no narrow views of saving from sin and misery a family, or a nation ; but all the inhabitants of the world, being equally God's children, were equally intended for the receipt of his love, manifested in his proclaiming the great truths, relating to man's acceptance with God. Relating to man's conduct, socially, politically, and morally. But, having taught the sublime doctrines he did, how came it that he was disregarded by so large a portion of his hearers ? For, at the time of his Crucifixion, twenty believers could scarcely be found. And, even after he had risen from the dead, and ascended before eyes of men into the clouds of glory, from whence he shall come again in clouds of glory, how many believed besides the apostles ? Few, indeed ; perhaps not twenty in all. For all the mighty works, the stupendous doctrines, the all-pervading love, would not, nay, could not, bring men from their self-will, and make them have faith, and submit themselves to God's will. It was expedient that he should go away, or the Comforter would not come. He declared the Comforter should lead them into all peace. It is the Comforter that has ever since given men peace, when they have had it. And the Comforter is the Word of God. The same Word that took flesh, and the same Word that is so described by Paul, as being quick and powerful, sharper than a two-edged sword, to the dividing asunder of the joints and marrow, and discerning the thoughts and intentions of men. What then is the Word ? It is the Power, the Will, of God. It is the Great Harmonizer of man ; the Intercessor, the Mediator, the Redeemer. But you thought Jesus of Nazareth was all this ! So he was, as far as he was one with the Power, or Word, or Will, of God. He had no power except from the Father. None of his works were done of himself. The works that I do, he declared, are not mine, but my father's who is in heaven. Alas ! that man should have been unwilling to take the testimony of Jesus himself, as

to what, and who, he was. But the world is ever ready to construe itself by itself. Man is ever ready to help God, if God will let him help in such a way as pleases the man. But God wants no help. He wants sacrifice. Sacrifice of man's will; and nothing, but that, will he accept as the acceptable offering. The love of God never tires of being neglected by men. It continues to be offered up on the Cross of Christ to this day. And who shall suffer now a martyr's death? No one; for God has established a government here, in this political body, that will not execute the sentence of ecclesiastical bodies. If it could be brought to do it, think you that my mediums, various and contradictory, *in appearance*; as they are, would be allowed to live, in peace and quiet, doing my will? Not for a day. Anathema, Maranatha; would be hurled upon their devoted heads, by every organized church known in Christendom. Why then has God allowed these churches to grow up, under the supervision of the Word; for, undoubtedly, they have all, at times, had sincerely inspired men within their communion, or pale; and why has not the Word shown them the iniquity of their association, and the destruction that impends upon them? Because the laws of God promulgated at the Creation or formation of matter, would not permit the Word to proceed in his own will, nor to proceed out of time. A time, a period, was established, when the light should shine into the darkness, and be comprehended. Heretofore it shone into darkness, and the darkness comprehended it not. What, then, is the time when the Word will act upon men? When will the Word be the Light of men? When will the darkness comprehend its light, and the day dawn that is so often spoken of in the Bible? A day of glory, eternal, unfading, and more lovely than the Old Jerusalem, more heavenly than the New Jerusalem. It is now dawning. The Word operates now in the Will of God, and in accordance with the Old enduring laws. The Word will cause itself to become known, and himself to be heard and listened to. The Word will be the light of men, and at last man shall know God. Yea, all, even from the least to the greatest. And the last, shall be first; and the first, last.

§ 4. Now that the Word is about to be declared present amongst men, whither shall we turn to know how to distinguish him from others, who will be desirous to assume his powers, and declare the duty of men? Try the spirits, and see whether they be of God, was of old a direction to men. It remains as the only guide, and test, ever given to judge spirits. Try me, then, and try other spirits, or pretended spirits, by this rule. Every spirit, which confesseth not that Jesus Christ is come in the flesh, is not of God. Beware of evil spirits. Beware of deceivers, that would, if possible, deceive the very elect. But it is not possible to deceive the elect, for the elect are those who choose God for their portion. Who trust in him. Who have elected him to be their Ruler, their Guide, their Counsellor, their King. They are they, who, when trials surround, and troubles beset, trust in God. They are they, who do not their own wills, but God's. They are they, who pray earnestly, and sincerely, from their hearts, Thy will be done on earth, as it is in heaven. Can these be deceived? No; it is not possible. God is in them; and no man, nor devil nor deceiver, can eject him. Who then is in danger of being deceived?

The enquirers who are looking here, and there, and every where, for something to confirm their preëxistent ideas. To help their creeds, so cherished; their doctrines, so interwoven into society, that they fear society would fall to pieces without their cohesive qualities. Alas! could society be relieved from them, it would appear more as it was intended to be, more as it was in the beginning of man's sojourn upon this planet.

CHAPTER III.

DECLINE OF KNOWLEDGE.

The causes of the decline of man's knowledge of God, as first possessed by him in this world.

§ 5. The world was fair to look upon, when men first roamed over its hills and vales; first gazed upon its mountains, its rocks, its rivers, and its seas. So it is now. So it was then. Nature is ever changing, but ever repeating herself. Man, too, was then what he is now; a being, sentient, but not wise; prudent, but not foreknowing; active, but not realizing. He was blessed by God, with the pronouncing of a declaration that he was good. So was all God's creation. Then let no one seek to alter what God declared good. God implanted in man the desire to extend his species, and to advance in knowledge. But designing men contrived to obscure the desire for knowledge; and stored up, in their own order, all that was known, by God's revelation, of Himself, and of man's duties towards Him. Having so possessed themselves of the keys of heaven, (as it seemed to them,) they allowed mankind to fall into deeper and deeper ignorance; till, being unable to distinguish between the Creator, and the created, they ceased to worship the former, except through the latter. God was not so much offended at this, as some would suppose. He is not jealous of his dignity, and fears no rival. He pitied men; but he did not desire to revenge the wrongs of themselves, upon themselves. They had been wronged by priests, and kings; but priests, and kings, may be pitied too. For they knew not, that what they did would cause the loss of the tradition of God's action towards men, which they had received from generation to generation, even from the earliest of their appearance on earth. Gradually it was obscured; gradually it disappeared. At last it was no longer distinguishable as truth.

§ 6. But Moses was educated in all the learning of the Egyptians. He aspired to make the people of Egypt, in general, acquainted with the truths hidden from them by the priestly order. He, though the adopted son of Pharaoh's daughter, the legal heir to the crown, was not powerful enough. He was compelled to flee for life. For the time had not come, when God's Providence, or Word, was ready to act, or to have Moses act efficiently. Forty years afterward, Moses, in the will of God, entered Egypt, and preached the knowledge of God. He led forth, from the

tents and cities of Egypt, an immense multitude whom no man numbered. They went forth, not as Hebrews, or children of Abraham, but as the believers in the God of Abraham, Isaac, and Jacob. God sustained their courage by mighty deliverances. He fed them by miracles, and preserved them by his power. He prepared the land of Canaan for their reception, by the desolation of war, pestilence, and famine. He made his Word, or Power, to go before them by day and by night; till, having placed them in the promised land, he allowed them to exterminate the inhabitants, and to apportion it amongst themselves. But the institutions he furnished them with, however plain and pure, were soon perverted by men desirous to rule, and the nation soon sank into their former dark ignorance, till they again worshiped the idols of stone and wood. Again, and again, God called them by his mediums, or prophets. Again, and again, did he deliver them, by mighty miracles, from their enemies, and punish them for transgression, or reward them for obedience. But, at last, he had them all deported to Assyria. Here a purer religion, than that of Egypt, prevailed; and a long captivity, purchased their restoration to their country, and confirmed, and strengthened, their desire to keep the statutes of Moses, and obey the counsels of God, as declared through his mediums, in those days, called prophets. Daniel was allowed to declare the very year when the Messiah, the Prince, should come, and be cut off. But yet when he came, the children rejected the knowledge of their fathers; and, would not believe the prophet of their own time, John the Baptizer. This John, plainly declared Jesus to be the Messiah, and though the Jews believed him to be a prophet, and a seer, they still rejected the Messiah. Why do I tell you this? Is it not written mostly in the Bible? Oh! yes. But do you draw from it this instruction; that the ways of God are past finding out, except as he chooses to reveal them? Can man by seeking find out God? asked my servant Job, three thousand three hundred years ago. No; never can reason bring him down, or strength raise itself to him. Be then patient, passive, and willing to be God's servant. Then will you be invited, to stand still, and see the glory of God.

CHAPTER IV.

CAUSES OF THE CRUCIFIXION.

The causes that required the Crucifixion of Jesus

§ 7. The time when Jesus preached, was a time similar to the present, when all enlightened, and inquiring minds, are seeking and expecting a better knowledge of God. A higher sentiment than reason, impels man to prepare himself for futurity. This sentiment is the Word of God, operating through his agents. These agents are spirits, who having found salvation through the power of the Word, and the mercy of God, are desirous of helping, or at least of being participators, in the work of the

redemption of their fellow men, from the bondage of sin and death; once suffered by them, now being suffered by many, by most of those in the body, even in this favored land. America! thou art, to the present time, what the Roman Empire was to the time of Jesus. Large as are thy bounds, they shall still be enlarged. Strong as are the bonds of the Union of thy States, they shall be stronger. Dissolution shall not take place, till the work is done for which I brought thee into existence. Let the dead bury their dead. Let the contentious wrangle, and the envious aspire; but, oh! ye sons, or servants, who do my will, be ye stedfast, immovable, undoubting, unfearing. Resist not evil. Let the heathen rage, for they shall be confounded; and all the gates, or powers, of hell shall never cause any unhappiness to him, or them, whose mind is stayed on God. Be then of good cheer, if you have overcome the world; for God has appointed America, or more properly the United States, to stand, as the tolerant receptacle of his mediums; the great, and constantly extending, area for the operations of his spirits.

§ 8. Do you read again the prophecies of Daniel, and of Isaiah, and see if you cannot find, that a kingdom would succeed the fourth great kingdom, the Roman Empire, which indeed still exists in its last phase. Cromwell's Fifth Monarchy men had an inkling of the truth, and they cheerfully abandoned the country that rejected them. They fled to the Wilderness, where a great eagle has sustained them; where they have been preserved from the Dragon, the seven-headed monster of Rome; and the false prophet, the Reformed churches, so called, of Europe; that would have bound the woman if they could, and would now undertake to destroy her, if they dared. But, the foundations laid by God's laws are not to be overthrown, till the superstructure has been finished, and the purposes, for which it was built, accomplished.

What are the uses to which America is to be applied, when the superstructure shall have been erected, of which the foundation is now laid, shall be explained by or through this medium, when he shall have finished some other work I have in store for him, after this book shall be completed. But the last of his works will be his resignation to God. For he does not yet submit, as fully as I desire to have men submit, nor as fully as men have submitted in former days. He is however the best medium I now have; and, being such, through him will the higher revelations be given to men, until another shall excel him, or he shall be taken from works here, to works in the spirit world. As he can now view death without apprehension, he is in a good state to progress, and he will continue to progress in submission, I believe, for a long period.

§ 9. Having now opened the subject, I will explain, that Jesus of Nazareth must necessarily have suffered a violent death, unless God had withdrawn him before his time. For, the days in which he appeared were those of ignorance: and though, by a constant miracle, God could have maintained his existence upon the earth, it would have only led to idolatry of him. He would have appeared to be God, and would have been worshiped as such a being. The Greeks, and other Gentiles, would have been confirmed in their previous belief in many gods, that had, as they believed, lived and acted amongst men. Why then was he required to

suffer so painful a death, as that of the cross? Because, his example was required to sustain his followers, in the persecutions they were required to sustain, and to endure to the extremity of torture. Many martyrs suffered more horrible and torturing deaths than Jesus. But none suffered much. For he whose mind is stayed on God, and who trusts in God as his Savior, Redeemer, and Preserver, can never feel the pain that others may attempt to inflict, or feel the pangs of death. The true life is inward. Fear not those who kill the body, but fear those who cast body and soul into hell fire. The fire of evil. The fire that rages in man's will. That feeds upon the man, and leads his spirit into the outward darkness of a departure from God's light. That feels itself to be suffering from its indulgence of its own propensities, and evil desires, and leaves itself in the outer, or outward, darkness, though there it weeps, and wails, and gnashes its teeth, with vain imprecations upon God, and men; upon itself, and God's creation in general. What greater hell can be conceived of than this? Can material fire burn the body worse than the remorse the man, who rejects the counsels of wisdom, and sins against knowledge, must feel, when he finds that the tempting apples of desire and lust, of self gratification in every way, are indeed dust and ashes. Bitterly and severely will he wail and weep, and lash his passions with impotent fury, when he finds he has destroyed his happiness, and separated himself from the love of God, by pursuing a vain world's transitory and fleeting pleasures, instead of laying up treasure, where moth and rust do not destroy, or corrupt, neither do thieves break in and steal the treasures of heaven, which he has thus placed in a safe garner, and with a safe and powerful keeper.

But, some will say, God might have overruled the wrath of men, and brought them to believe in Jesus as the Messiah! Could the world have been brought to believe in him as such, they would have been by the mighty works that were done in Galilee. For three full years he spent in his ministry, were a daily preaching, and working of miracles. No: the eyes of men were not open to the light of God's love. The light shone into the darkness, and the darkness comprehended it not. But, surely, God could have forced men to believe! No, my friend; not without violating his own purpose, of leaving man a free agent to choose good or evil. God works upon men as they are willing to be worked upon. He pleads with them, condescends even to reason with them, but he never forces their will into subjection to his. That would take from man his individuality, his responsibility, his distinctive nature. God therefore leaves man to hear, to accept, or to reject. To see, to believe, or to reject. To feel and know, but yet able to reject the evidence of his senses, the convictions of his reason; and the hard taskmaster, of his own cruel will, casts him down into the pit of ignorance and despair; because, he consults after all this work, after all these demonstrations, the will of himself, and the traditions of his fathers, and the tears or entreaties of his brethren, rather than to cast his burthen upon God. Oh! men! why will ye die. Leave the ways of self will. Be passive to God's holy and divine influence. To God's love, and power, and will. He will lead you to living waters, from drinking which ye shall be refreshed, to thirst no

more. He will give to you bread from heaven, of which those who eat shall never die.

§ 10. Come then, oh! people of America! You are free, intelligent, independent, above all others. Why will you reject reason, sensation, revelation! Why will you refuse the gifts of God, receivable only by one sacrifice on your part! The sacrifice of your heart to God: of submitting your will to him. Seek, and ye shall find. Knock; and it shall be opened unto you. Be then willing servants in the day of the manifestation of his power. The extraordinary demonstration of God's spirits, showing to men outward miracles, will not much longer continue. They were given for a time 1800 years ago. They were withdrawn then. They were given again occasionally, to see if men would be persuaded by them, during the time that has since elapsed. But now they are proceeding with unwonted power. Now is the accepted time, and now is the day of salvation. If you reject Christ now, you are lost to God for the present time. If you believe, you shall be saved, with an everlasting salvation. Not that you may not reject, after having received God's presence in you; but, that unless you reject him, you will not fall from grace. Come then, oh! people of sincere desires for truth and righteousness! Lay aside prejudice, and tradition; fall down before God in earnest, private, supplication. Continue to do it. Pray, without ceasing, to God that he will enlighten your understandings, that he will make the crooked paths straight. That he will lead you to the fountains of living waters; that he will impress upon you a knowledge of your duty; that he will raise you to a knowledge of the deep things of God; that he will show how you can serve him, and how it pleases him to be served. Walk humbly. Be cheerful. Be content with your wages. God will hear prayer. God will answer prayer. He even answers and grants prayers of men made in their own will, and to their own after suffering. Why? Because he answers fools according to their folly. Because when you ask him for bread, he will not give you a stone. But, if you ask him for a stone, he will give you what you ask for, and not the bread that you did not ask for. How, then, you say, shall I know what to pray for! I will tell you. I will write a prayer for you to make in sincerity, and from the depth of your heart. Make it in private. Standing, sitting, lying in bed, or walking in the street. Make it audibly, or mentally. Only make it with sincerity, as your own prayer; and it will be answered.

PRAYER.

§ 11. Oh! thou eternal, incomprehensible, almighty, and ever loving Father, and Friend! Oh! listen to the humble supplication of thy deeply desiring servant; or, if not thy servant, oh! God! make me thy servant. Grant, oh! most loving, and kind, and powerful Father, and Friend! that I may have wisdom from thee to see, what way I should take; to feel, what I ought to feel; to love, what I ought to love. Be thou, oh! most kind Parent! my helper, my saviour, my intercessor, my redeemer, my friend. I know, oh! God! that thou art all these; but yet, oh! kind Parent! make me feel its surety more. Let me know the peace that the world cannot give, or take away. Be thou, oh! Father! my helper in this

world's affairs; and, my savior in spiritual matters. Oh! God! I desire to serve thee, and to do thy will. May it please thee to help me to do it. Help me, oh! Father! to walk as thou wouldst have me, and to pray acceptably to thee. Help me, oh! God! to say at all times, and under every dispensation; when troubles surround me, and trials depress me; then, oh! God! help me more, and more, till I can say, truly and sincerely, and with perfect reliance on thy goodness, and mercy, and loving kindness, all, like thyself, infinite; to say then, oh! Lord, God, Almighty! not my will, but thine. oh! Heavenly Father! be done! Amen.

Can you make this prayer now? If so do it. If you cannot, try to. Repeating it over, and over, will not make it yours. But repeating it with a desire to make it yours, will enable you, in time, to make it as yours. Try, oh! son; or daughter. I say always son, and use the masculine gender. But remember that all are one in Christ. There is no distinction of sex, or color, or condition, before, or with, God. All are his children, and all equally loved, if equally obedient. Be then earnest in seeking, fervent in asking, constant in desire, immovable in faith, unmis-takable in your position. Fear not the world, or men, or devils. There is One God, the Father of All, the Creator of All, the Preserver of All. He can save. Through Christ he chooses to do it; and you cannot be saved in any other way than that. What Christ is, I have explained in the First Book, before alluded to. Read that, attentively, many times; if you wish to progress in the knowledge, and love, of God.

CHAPTER V.

THE WORLD.

When, were the foundations of the world laid?

§ 12. When the morning stars sang together, and all the sons of God shouted for joy, then the earth and its attendant, or connected, planets existed. But who then were the sons of God, before men had left the body? There were other bodies in the universe, to whom, ages before, innumerable and incomprehensible to man's understanding, God had given inhabitants, who had, many of them, become sons of God. All these united in shouting for joy, that another creation had appeared, and other beings had been created, to participate in the heavenly bliss enjoyed by them. No envious spirit dwells in heaven. No hater of his brother can ever reach there, whilst he is such. But the last of God's creation, as far as starry globes extend, has not yet taken place. New heavens, and new earths, are being created. Heavens are spiritual. Earths are material. But that was not first which is spiritual, but that which is natural. Afterward that which is spiritual. How is this! Have I not given a different explanation in the First Book, entitled *The History of the Origin of All Things?* Look and see. I am consistent. Be ye understanding. Be ye desirous to find me right, and you will not find me wrong. But, if you desire the

contrary, you will obtain your desire; for I have explained to you that God gives stones, when they are asked. Be then seekers of the truth, and not seekers after discord. For, seek, and you shall find. Knock, and it shall be opened unto you. What is good, ask for, and receive. What is evil, avoid, and pray for preservation from it.

§ 13. But the cause that really produced and made necessary the crucifixion of Jesus, was the hard-heartedness, and ignorance of mankind, produced by their self will, and resulting in a resolution to reject, and overcome, all that should oppose their will, and tend to relieve their fellow men from the rule of the priestly order in Judea; and, the civil power chose to sustain the ecclesiastical, that it might the more easily rule the turbulent Jewish nation. Now if God had by his power, overruled their intentions, he would have only transferred the scene of operations to another spot of the same empire, or to some other empire. No other empire was so well fitted for the revelation of truth. No other spot had all the advantage, of proceeding from the only nation, or people, that, as such, believed in God. True, the Jews were a despised people amongst the Greeks and Romans. But the Christian religion discarded at once, the very causes that produced this aversion and contempt. The Christian religion, in reality, had no greater obstacles to overcome then, than now. Then, as now, many were interested pecuniarily in resisting revelation. Then, as now, many were ambitious of swaying the church, whenever a considerable body of believers were gathered. Then, as now, the lust of the body, and the pride or vanity of the mind, made fearful inroads upon the ranks of those who were almost persuaded to be Christians. But, for all that, for all these, the truth did become manifest, in a distorted form, perhaps, to most; yet, here and there, in purity, and in strength. But now the world is better prepared, because education is more generally diffused, independence of thought and action is more general amongst men, and the rule of pontiffs, and of kings, is maintained with great difficulty, and only by the most cruel and stringent policy. But the long suffering of God is near to its end. The fifth kingdom is established by its foundation. The corner stone is laid. The rock is Christ. The Son, and Sent, of God. The forerunner of Christ was then an outward dispensation by Moses, and an outward sign was given to John the Baptizer. The forerunner then disappeared, and was forgotten in the splendor of the following displays of Divine Love and Power. Then, the last of the Old prophets saw, and rejoiced, that the New Jerusalem was descending to take the place of that outward city, and temple, in which had centered the hopes and affections of believers in God. Then, the last prophet of the Old, welcomed the first, and greatest, prophet of the New.

Now, the old prophets, or teachers in the assemblies, or professed churches of God, resist the new prophets; and, instead of pointing the people to them, they excommunicate those who may dare to follow the new revelation. They would have God to stand still, and see their glory. Wait, and see them compass sea and land to make one convert, and when made, he is two fold more the child of hell than before. But now, as then, God calls on his servants, to stand still, and see His glory. To wait for him to convert the unbelieving, and to lift up the lame, the halt, the

blind. The last prophets shall yet acknowledge their errors; and the new prophets shall yet acknowledge the glory of God, and his mighty works, to have succeeded in making men believe them.

§ 14. There is in every man a Christ. A spirit of God; as I showed in the First Book, entitled, *The History of the Origin of All Things*. But the Christ, or spirit, that resided most surely and constantly with Jesus of Nazareth, was the spirit or soul of a being, whose bodily existence had been passed on another planet. It was the planet Saturn that had borne the body of this spirit. There, he had been regarded as a superior inhabitant during his life, and Divine honors were paid to him after his bodily death. But this result did not change his position with God. The being, or individual, had done his duty; though others, his companions, had departed from, or excelled theirs. They ought to have regarded his teachings as Divine, and himself as a servant of God. But how did he so excel all others of that race, as to be deemed worthy of worship by them, and deemed worthy to be the Christ of God, to Jesus of Nazareth? Because he, like Jesus of Nazareth, had left Paradise from a desire to be of service. To be a servant and helper of God. To be useful to his fellow creatures. How long he lived on Saturn, and how long he afterward existed in the spirit state before the advent of Jesus, I will not at present state: your minds must be gradually prepared for the full effulgence of the revelations I have to make through this medium, and I shall have a long course of exercise for him, and for you, before you can believe, implicitly and unhesitatingly, all that God is willing you should know.

§ 15. When Earth's foundations were laid, is so long since, that I could scarcely write the figures on a page of this book, that would express the number of years. Ten thousand times a million, ten thousand times repeated, would still be shorter than this period. But, for myriads and thousands of years, the earth was in its foundation, without form and void. Then God said, let there be light, and there was light. Then the starry globes, the sun, and the more perfectly and earlier formed planets appeared. But the chaos, was not brought into its present result, at once. Myriads, and thousands of myriads, of years rolled by, the Earth becoming gradually formed. Its processes have been guessed at by the geologists, and some of them have dared to believe, that the result was an inherent property of matter, instead of a glorious manifestation of God's power and will. He spake, and it was done. He commanded, and it stood fast. So it was. He spake, and the law was promulgated by which the earth, and its inhabitants were formed, and established in progress to their present, and future state. Their present state you know. Their past I will unfold in this book, and their future in another, but not the next, that this medium will receive. All that God wills to let man know of himself is now to be unfolded. He shall possess all the knowledge that spirits of the Fourth sphere have. Not that I am limited to that sphere or knowledge, but that I am not authorized to unfold more than that.

§ 16. There are seven spheres, and seven circles in each sphere. The perfection of God is above all spheres. Jesus Christ, formerly of Nazareth, is of the seventh circle of the seventh sphere. There he has

as yet no associate from this planet. But from Jupiter, Saturn, and other globes, in this, and other solar systems, in this, and other universes, or great constellations, or circles of suns, from other combinations of universes, from globes that men have never seen the light of, or even of any of their combined universes, from these, he has companions. Not many, compared with the innumerable worlds of matter in God's creation; not many, compared with the numbers in other circles of the same sphere; still less are they many, compared with circles in lower spheres; but vast, incomprehensible to man, are their numbers. You may think it derogatory to Jesus that he should only be the equal of so many other beings. That God should choose to have so many sons sitting, or existing, in right hand nearness to him. But how much more derogatory then will you consider it, that you, too, shall hereafter be his companion, in that same seventh circle of the seventh sphere. This is literally true. For all the beings that have emanated from God, shall at last arrive at this superior position; and all shall be sons of God, equal to Christ in glory, honor, power, and love. All shall be one with the Father, even as Jesus was, and is, one with him. They shall even be thus One with the Father before they arrive at the seventh circle. In the Fourth circle the spirits see God, in his glory, and honor, and power. They cannot see God till they have so submitted themselves to him as to have no will but his. When they have done this, they are united to him so intimately, as to know his will as far as he makes it known to spirits in any circle. They are left in ignorance of the time and manner of its execution. But they know his will. Then in the Fifth circle, they know his power. His power executes his will; and, as they know of the execution of his will, they know its time and manner. But, the Sixth circle, is distinguished from the Fifth, by knowing the form of the passing law. The present form of his intention respecting the future. The Seventh circle is so perfectly one with him, that they know all that God knows. But, they are separate and below God, in that they cannot cause any thing but an execution of his will. God causes. God proceeds to know what will be. The highest spirits cannot do this. They can only know what God does know; and God knows all he has done, and all he has resolved to do, and how and when it shall, or will, be done. But he himself cannot be said to know an intention he has not formed; though he has, of course, the power to form any intention, not contrary to his nature. He cannot form such an intention, because he is himself; and, because he will not be led into inconsistency by any cause. He cannot destroy himself, and inconsistency would destroy him. Then what is contrary to God's nature is impossible in its nature. And though, therefore, some things may be said to be impossible to him, it is because such things are not only undesirable, but destructive of all good.

CHAPTER VI.

REVELATION.

The reason, and truth, of revelation, asserted, and maintained.

§ 17. That revelation is true, is evident, if it be a revelation from God. God is, in his nature, true, and nothing from him can be inconsistent with his nature, as we have just shown. Revelation from God, then, is always true. If always true, it must always be consistent with itself, and it must also be consistent with all his other gifts; because God is a unit; and all that proceeds from him is, in like manner, a partaker of his unity. Do you say, man, as I have declared him to be, is endowed with the power of opposing God, or God's manifestations; and, that therefore, here is an inconsistency? I say, man is only an emanation from God spiritually. Bodily he is a creation. Not a gift, nor a proceeding, but a creation; primarily from nothing, but secondarily from the matter of the earth. Creation is harmonious as a whole; and man as a whole, is harmonious. As seven shades unite to produce white; so, all the varieties of men's manifestations unite to produce harmony with themselves, and with God. As two discordant musical notes are united, and harmonized by a third, equally discordant with each of the others, so, do these inharmonious men, and the inharmonious actions of men, unite in a grand whole of tuneful manifestation of God's will, and power. The truth is, however, one that man is conscious of, and can accept without reasoning, that all God's gifts are harmonious; and, that apparent discords are the production of his creatures, and not of himself.

§ 18. Let us then proceed to enquire, what are God's gifts to men? First, he gave man existence. Second, consciousness. Third, individuality. Fourth, wisdom. Fifth, reason. Sixth, judgment. Seventh, love. These are all God's gifts, but not all of God's gifts. The next seven, being another sphere, I will name. First, love of God. Second, love of man. Third, love of self. Fourth, love of family. Fifth, sexual love. Sixth, heavenly desire of God's love. Seventh, the love of existence. These make a sphere. The seventh sphere of man's gifts from God. But each 'of the other first named six gifts, each comprise seven circles, and I will name them.

FIRST SPHERE.

First circle. Existence, as man, in spirit, in Paradise.

Second circle. Existence, in the body, in infancy, and childhood.

Third circle. Existence, in the body in youth, as connected with courtship, or sexual love.

Fourth circle. Existence, in the body in maturity, as properly developed in the conjugal relation, and parental love.

Fifth circle. Existence, in the body in its decline, as properly manifested in grandparents, who live over again the duties of parents.

Sixth circle. Existence, in the body in sickness, and death.

Seventh circle. Spiritual existence in continual progress towards perfection.

SECOND SPHERE.

First circle. Consciousness of existence.

Second circle. Consciousness of love.

Third circle. Consciousness of Providential care

Fourth circle. Consciousness of God's love for him.

Fifth circle. Consciousness of God's resolution to save him from his errors. (This has been almost lost but it was not the less a gift.)

Sixth circle. Consciousness that he has Free-will.

Seventh circle. Consciousness that God must be served.

THIRD SPHERE.

First circle. Separation from God.

Second circle. Separation from others in like nature.

Third circle. Separation from the evil of despair.

Fourth circle. Separation from the evil of hate.

Fifth circle. Separation from all the evils of doubt.

Sixth circle. Separation from self, consciousness of the past.

Seventh circle. Separation from the body, and unity with God

FOURTH SPHERE.

First circle. Wisdom, by reasoning powers, or intellect.

Second circle. Wisdom, by reasoning of the mental faculty of the spirit; which is sometimes called conscience.

Third circle. Wisdom, by intuition, or by God's impression.

Fourth circle. Wisdom, by intuition, or the instinct of animals.

Fifth circle. Wisdom, by the laws of men, or educational wisdom.

Sixth circle. Wisdom, by the laws of progress, or self-education, or experience, or memory.

Seventh circle. Wisdom, by spiritual communication.

FIFTH SPHERE.

First circle. Reason by intuition, as in animals.

Second circle. Reason by logical form, as by education.

Third circle. Reason by religious sentiment, or conscience, developing the reasoning faculty to higher objects.

Fourth circle. Reason by power of will. (This is often manifested in so called psychological experiments.)

Fifth circle. Reason by power of love. (This is often manifested by compliance of belief in consequence of a tender relation.)

Sixth circle. Reason by power of God, manifested by yielding to spiritual influences.

Seventh circle. Reason manifested by intuition of the spiritual, or Divine, essence of man's soul or spirit.

SIXTH SPHERE.

First circle. Judgment by intuition, or instinctive action. (This is sometimes called presence of mind.)

Second circle. Judgment by the effort of reason. (This is sometimes called a conclusion.)

Third circle. Judgment by the power of love. (This is sometimes called passion.)

Fourth circle. Judgment by the power of wisdom. (This is sometimes called revelation. It is however only from within the individual himself. It was highly manifest in Socrates and Plato, and is the cause of the general harmony of their writings or recorded sayings with Divine revelation.)

Fifth circle. Judgment by the Divine Influence upon the mind, or intellect.

Sixth circle. Judgment by the Divine Impression upon the spiritual intellectual power. (This spiritual intellectual power is resident in the soul, or spirit, of man; whilst the intellect is a combination of spiritual and material organizations.)

Seventh circle. Judgment by love of God. This is a surrender of the will to God's influence and will. The highest manifestation of which, to Earth's inhabitants, was in Jesus of Nazareth. Another high manifestation was John, the Baptizer. Another was Moses, after he was eighty years of age. Another was Daniel, after he was taken to Babylon. Another was Luther, though he soon yielded again to the influence of the lower instinctive judgment. Modern times have not produced any manifestations equal to any of the preceding; though, in America, Bush, and Swedenborg in Europe, may be placed in the highest list. Channing, and Wilberforce, in the next. George Fox, and Charles Wesley, in a third; and so on, I might name many to gratify a curiosity, morbid, though honest; innocent, though unprofitable.

Having given a very full list of God's gifts to man, do you perceive any inharmonious one, except his FREE-WILL? which to him, and these gifts, occupies the same position that God does to the seven spheres of spiritual existences. FREE-WILL IS MAN'S DEITY.

§ 19. The only similarity wanting to make man God, is infinity. If he had coexistence with God, but was not infinite, he could not be God. Infinity is the distinctive nature of God. All spirits are finite. No spirit is omniscient, or omnipresent. No spirit is all pervading in its love, except through God. No spirit is all powerful, except through God. No spirit is omniscient, nor can any spirit ever arrive at this quality, or nature, for then the spirit would be God. And the existence of two Gods is as impossible as the existence of two infinities; which is a contradiction in itself; to state which, is to bring into exercise man's judgment by the spiritual nature, or spiritual intuition, and make the hearer or reader declare it false. Even the heathen world, when enlightened, believed in a supreme God, to whom all others were subordinate. See Homer's picture of the threatened rebellion during the siege of Troy; where Jove declared, that all the Gods might try together to pull him down from his seat, but that he would, by the same chain, lift them and earth together; and that he could hurl them all to the depths beneath the solid face of the earth, and bind them into eternal bondage, if he pleased.

The life of man is short in the body, but the spirit never dies. Is it then eternal? Yes. Is not that being infinite in existence? Yes. But eternity of existence is not infinity of existence. It is eternity of exist-

ence that man possesses as being a part of God, and not as a being apart from God. God separated a portion of himself, to be man. But, as I explained in the First Book, a part cannot be, or comprise, the whole; though the whole, necessarily, is, or comprises a part.

§ 20. There is so much speculation now as to the future, and so much striving to throw light upon the past, by deep research into all the existing remains of former ages, that God grants the prayer of man to be possessed of more knowledge. Because the prayer is a general one; and is from a good and pure motive, in most who make it. For it is founded, in a desire to make proof outwardly of the truth and authenticity of his revelations, made in former ages, to a less intelligent, but more refined, people. You are surprised, that it was to a more refined people! Yes. The ancient world was refined. It was more spiritual than the present. The material never had so high and perfect a manifestation as now. Railroads, Steamboats, Clipper ships, Telegraph wires, and Daguerreotypes, never existed in the former ages. That they exist now, is because God desired to have progress take place, and man making no spiritual progress, was glad to cultivate the next lower faculty, and to advance materially, whilst the prejudices of education restrained his spiritual speculations, and aspirations. The good of these material advances is manifest to all; but not all their good, nor their chief good; which is to bring the material nature and development of man nearer to Deity's spiritual nature and manifestations. This is accomplished by the union of electric, and magnetic, forces. By the union of all the purest material natures, with a combination of grosser materials, guided, and governed, by man's highest reasoning power, and controlled, and impelled, by his highest judgment power.

§ 21. The seventh sphere will next come into action more powerfully, and then Love will become the ruling principle, and all the Sons of God will again shout for joy. For then will be the reign of Christ upon earth, in the flesh. Then the millennium will be. All men, who have admitted Christ to reign over them, will be harmonious; and nation, nor individual, will no longer learn war, no longer have strife; and the lion of passion, and the lamb of innocence, will lie down together, and even a little child shall lead them into his own nature, and mind. I can scarcely refrain from declaring more of the glories of that period, so soon to advance rapidly upon the earth; but I know that men are not yet prepared for the revelation, and I will refrain. *Prepare yourselves by faith, and you shall know all.*

§ 22. The revelation of the past agrees with that I give, and with all that God's spirits give. There may be discordant communications, caused by the imperfection of the mediums, few of whom, in the present day, have sacrificed their wills, even in part, to God. But the outward manifestations are connected with imperfect revelation, because the minds of men could be so reached, and so brought to listen to the counsels of God, given through higher, or more perfect, mediums. Had I waited for this medium to be in his present state, before commencing to make him revelations, I should have waited in vain. He would have still been a seeker who had not found. But God had revealed that the seeker should find; and he did. For, when he first placed his hand with a pen or

pencil to paper, I moved it. I did not wait for him to ask in submission, but I soon required submission of him. Long, and strenuously, did he resist. Long, and perseveringly, did he require an outward sign, rapping, a vision, or prophecy, to persuade him, and to excuse to his reason, submission. But after many struggles, during which he sometimes ordered me to leave him, sometimes prayed to God to save him from evil spirits, which only can do evil in the body, sometimes resolved to submit for a time only, at last he succumbed to my influence; because he had found me consistent with his spiritual advancement. Because he had found that all things worked together for good, though some appeared, when separately taken, to be evil or retarding. Because when his reason was shown that, First, God only is good; Second, that all God does is good; Third, that all good must come from a good source; Fourth, that all good must come from God, who only is good; Fifth, that man is from God; unless he originated himself; which, after all is unbelievable; Sixth, that man being from God he must be good, and must be at last united to God in harmony; Seventh, that man being united to God in the world, or state, to come, can only arrive at unity with God by progress; and, that progress must be a gift of God. Then having found that man is naturally good, he desired to get back to the natural, or first, state of purity. Failing to see any way to get back, his next effort was to get forward. For this he asked God's help, and received it. Having now become willing to be indebted to God for all his progress, he soon became willing to believe God had done him all the good, at all times, that he had received; and that even what appeared evil, must, if it had been the work, or gift, of God, have been good. Then having found that God was Lord of Lords, and King of Kings, he was willing to be subject, because he saw he could not be free, in reality, from sin and death, till he was in submission to, and unity with, God. But to sacrifice his free-will, was the last and greatest trial. To give up the guidance of reason, to withstand the pleadings of affection, the threats of the world, the censures of the church, the universal skepticism of his associated society, was severely trying to him. But, finding, by the perusal of Hammond's first delivered book, *Light from the Spirit World*, that passiveness was the great requirement here, and the greatest glory hereafter, he yielded, as a sacrifice acceptable to God, his will. He withstood the trials of being made a fool for Christ's sake, and of being led into the wilderness of desertion, by the spirit of God. There he was assailed by the enemy, the devil as he is called, which is the spirit of man's will, arising from its overthrow, and rebelling against God. Having resisted this, and having measurably resisted Satan, or the desire to accuse his brethren of short-coming, I have accepted him as the best medium who has yet offered to do my work. For I force no man to work. It must all be agreeable to the man, or it will not be done.

My medium did not know, that he would not be used till he was willing; and, his severest trials arose from the apprehension of being called to do, just what he is now called to do; and is now rejoiced that he is found worthy to be used for. But it was not till this very day, that he fully sacrificed his last remains of will to God's will. He has now de-

clared himself willing to work, even in any way; even in the way formerly most dreaded; I might say abhorred, by him. But I am not yet ready to use him in speaking directly to men. For the present I shall continue to address men through him in writing, which sometimes he will read, and sometimes print. But to him I still speak directly, as I have since he first began to make sacrifices to me, or to God's will; which last is the same as me, for I am in perfect unity with it. I am a high spirit; but I shall not declare how high, except to him, and to such as he chooses to state it in conversation. I am the son of God. So are all who love and serve God, in perfect subjection of their will to his. But the last shall be first; and first, last. And the last, and the first; and the first, and the last; are all equally Sons, and Sent, or Christs, of God.

Let us pray.

§ 23. Oh! God! who art the giver of every good and perfect gift! who art the eternal, and everlasting redeemer, and savior of men! by whom the worlds, and the whole creation was made! may it please thee to look with thy ever untiring mercy, and love, upon this people; who are desirous to know thee better, and to love thee more. Oh! God! may it please thee, to give us such knowledge as we need of thy loving kindnesses; and such faith in thy ever loving nature, as will impel us most heartily to love thee; most fervently we desire to see thy rule established in the world of men, and to make our submission to them in the right way. But oh! God; be thou merciful, for we are weak. Be merciful, for we are foolish, before thee. We are now, oh! Lord! assembled for hearing thy word proclaimed in this way, through this medium. Bless the medium with passiveness, so that he may fearlessly, and unhesitatingly, declare, whatever it pleases thee to reveal; and, be thou, oh! God! our savior, our redeemer, our intercessor, our ever kind, and ever loving, God. Almighty Father! thou canst impress us with faith in him, and in thy loving kindness. May it please thee to do so, to our enlightenment, and to our advancement, in the knowledge and love of thee. What we want, oh! God! thou knowest better than we know; and if thou, oh! God! will be pleased to confer upon us thy love, we shall not want; thy kindness will feed us, and thy arm will strengthen us to resist evil. Oh! God! we do not know how to pray to thee, but we do know that thou art worthy of all honor, praise, and glorification. But we cannot give it, because we know not how to make it acceptable.

Oh! then, Almighty Father! give us new hearts, and wills, submissive to thine; so that all old things shall be done away, and all new things appear in their places. Save us, as it may best please thee, oh! God! and let us be thankful, and obedient to thy will, on earth, as the spirits, before thy throne, are in heaven. Amen.

§ 24. I am now going to write for you a Chronological Table, beginning at the foundation of Saturn, leaving out the outside planets, because I am not ready to declare prophecy, or unknown scientific facts, through this medium. But yet there will be unsettled questions of science determined, by my announcement.

First. Saturn separated into a continuous ring, revolving around the central body of the Solar system, now so called by men of Earth. This occurred when the contractile effort of matter, by its law of progressive contraction, had overcome the cohesion of the particles which connected what is now called Saturn, with what is now called Jupiter.

Then ages of centuries, myriads of years, rolled by, during which the contraction of the central matter continued, till Jupiter also separated. About the same time Saturn fell into fragments of itself, by the ring form becoming so attenuated, as to be incapable of maintaining equally its relative motion around the Sun, or center. But this disruption was not sudden, but gradual, first one part separating, and the contraction being continued, it separated further and farther at that place, till a rotary motion was required for it to maintain its equilibrium. This rotary motion commenced in this way.

The ends having been separated as far as nearly one fourth of its orbit, or first length of circumference, the end, which may be called the forward one, rolled, or was gradually doubled under, or towards the center of the system by the retarding force of the fluid in which all the planets move, called sometimes the aura. Then this rolling continued to proceed with acceleration; because, as the whole mass, necessarily, retained its center of gravity, in the same position that it would have maintained had this doubling under not taken place, the outside, necessarily, moved faster than before, and the disproportion, and the resistance of aura, continuing to increase, it more and more rapidly assumed its present globular form, and arrived at its present period of axial revolution.

Saturn, being now a planet in form, had as yet no attendant bodies. But the contraction of its body continuing, because of the existence and action of the same law before referred to, it soon separated into rings, first one, then another, about the time the first began to separate, preparatory to a folding or rolling up into a moon. And thus it continued to progress, till it had reached its present state of rings and moons, which will in time be further modified, by the rings becoming moons, and new rings being formed. A change of this kind will take place very soon, but the particular time will not be declared, either through this medium or any other, to Earth's inhabitants.

The same process continued to proceed in the Solar and other systems, till they arrived at their present form. Mars has no moon, because the contraction has not yet reached a degree that will separate a ring from the central body. The Earth has one. For Mars and Earth both separated from the central body about the same time, as now more than one ring exists with Saturn. The asteroids, as men call the small planets between Mars and Jupiter, are the result of several very narrow rings, which existed at nearly the same time, also similar to the narrow and near rings of Saturn.

The Earth's moon was separated at the time the Deluge occurred. For such an event did take place, and the Earth was inhabited before that time, even for many myriads of ages. Man, though, was not placed in an Earthly body till six thousand years before the Deluge. This does not agree with the Bible! you say, and yet I have said revelation should

agree with itself. Well then, let me explain that the imperfect chronology of the Bible is not revelation, but history, written by men who were often inspired, but not necessarily always so. Further I will also say, that history cannot be truly called revelation, unless it be written by spirit. Now the Bible does not give its chronology as revelation, but as history. Then what the Bible itself does not affirm to be revelation, should not be understood as such. But very little of the Bible is said to be inspiration ! you say. Look again, and you will find that much more than you think, was declared by the writers to have been received by them from God's spirit. And much more, too, than the most part of Christians, so called, fully believe. How is this, you say, do not Christians believe the whole of the Bible, when it is one of the articles of the faith of most churches that it must be implicitly received ? and, when it is made the separating line, to determine whether the professor is worthy of salvation by the church's efforts ? There is a want of true faith. Profession has taken its place. Men cannot reconcile its dark passages with the light within them ; and, as the church will not let them receive from the light within an explanation of the difficulties named, their faith suffers deterioration, and is often turned into perfect skepticism. Still, as belonging to churches is honorable, few are willing to declare their unbelief. Few are willing, even to confess doubts. They want at least to stand well with the church, though they cannot reconcile themselves with God, or with the Bible.

Let us proceed. You will find I believe the Bible ; for I intend to explain its most difficult and puzzling passages in the course of this book. And I have just given you a solution of the cause of the Deluge that you never thought of. A theory was once promulgated by a scientific and pious man, that the earth once had two moons, and the collision or combination of one of them with the Earth caused the Deluge. But you can easily perceive that nature does not go backward, or the Solar system fall into disorder. God does not rule and guide like men, imperfectly. But his will sustains all in continual progress, and he never makes any mistakes.

§ 25. Adam, then existed about 6000 years before the Deluge, and for that period, the Antediluvians populated and cultivated the Earth. Empires rose and fell, but their names, or languages, have not been recorded. Neither would it be interesting to report them now. Continents, islands, oceans, seas, lakes, rivers, mountains, plains, then existed on the earth, but not in the same relative, or absolute, form as now. The old surface of the Earth was entirely broken up, and the fountains of the great deep were opened. The windows of heaven too were opened. What are the windows of heaven, and how do they affect the accumulation of the waters upon the face of the Earth ? is a natural and interesting question, which I will now answer.

The windows of heaven, have puzzled scientific, pious, men, more than almost any other passage. For it is either a mistake of the writer, or a mistranslation, or else the term is used in a metaphorical sense. If metaphorical, there seems no evident and plain type of which it may be the antitype. Then if a mistake of the writer, either from ignorance or other

cause, it must cause us to distrust the remainder of his writings. If a mis-translation, it must also cause us to distrust the remainder, for there may be many others as far wrong. The windows of heaven, are the portals of God's mercy. And what are these portals like? They are like the passage from death to life, or life to death as it is generally called. Not that the mere change of condition, is equivalent to salvation. But that the life of man in the world to come is mercifully ordained to be a recipient of love and mercy, whilst it is no longer possible for the spirit to diverge from God. The antediluvian world was so deeply sunk in error, so stupendously imbrued in sin, so darkly resolved on scaling heaven in their own way, so outrageously disregarding of decency, or propriety of action, or love of self prevailed so unobstructedly, that no man could be brought nearer to God in that life. Nearly all had departed from piety. One family yet remained, and God directed the head of this family how to save himself, and his race, from destruction. For, by the laws of progress, the time for another creation of man's earthly body had gone by, and the Earth must have been left uninhabited, or a new law must have been promulgated to bring into being more men upon the Earth. This man, called in the Bible, Noah, which was in fact the name of his nation, instead of an individual name, became the progenitor of all the men who have since dwelt upon the earth. Every nation retains some tradition of his escape from the confusion of the land and water. Every nation or race possess the individual marks of this progenitor, by having a caudal extremity. By having a depression in the throat above the breast. By having five fingers, and five toes, upon each hand, or foot. For the thumb is also a finger. By having these marks, which were marks which distinguished Noah from his fellow men, all men are known by us to be descendants of Noah. Whilst those who had tails, and six fingers, and six toes, and a full strait neck like a baboon, were, or are, of antediluvian existence in the body. To be sure, occasional manifestations of six fingers and toes, occur down to the present time, generally conjoined with great stature, showing that the influence of Noah's progenitors extends itself beyond his, at times. So too, sometimes, the full necks are seen in very sensual men, and even approaches to tails are seen in some parts of the earth, but these are amongst the lowest of the race in developement. Such revelations do not admit of outward proof, and most men will be incredulous. But I reveal to you what you have desired to know, and if you are not satisfied, blame yourselves, not me. It is true. My assertion will satisfy my medium, if no other. And one man's happiness, or pleasure, or gratification, is thought worthy of regard by the highest of God's spirits. How long then did the Moon continue to revolve in a ring about the Earth? A thousand years is a long time for man to reckon, and subtracted from the last of Europe's History would leave little worthy of the pursuit of the present race of men. But a thousand times a thousand would no more than embrace the period, during which the Moon revolved around the Earth in a ring. Then its gradual rolling up commenced, and this process required thousands of years. Then the Earth is very old you think! Yes, it is as old as the other planets, but its matter has, like theirs, assumed various shapes. Then the Earth has

had other revolutions? Yes, thousands of changes like being demolished, and reconstructed, have taken place with its matter; but God can again, and again, cause these changes, and the matter will never be worn out. But then God must have made mistakes to make over his works so often! He never makes them over. He always brings forth new works. Old things are done with, and new things appear. Such a change is now impending. What! is the Earth to be destroyed, or reformed, so as to dissolve all these works of man upon it! Yes, my anxious reader, yes. But not in your time, so you will have full opportunity to prepare to meet God in the usual course of nature, or his plan.

§ 26. We will now return to the Creation, or Formation, of the Earth in its present shape, after the Moon was disrupted from it. In that primeval time, Noah found a rugged home in the central table land of Asia. He indeed, founded himself the empire, still existing under the name of China, though its seat of power, has been removed to the Western coast of the continent. The Chinese truly record their great antiquity. The learned fools who endeavor to show that it was forged at a late period, waste their time and pains. All Chinese history, and all Chinese art, bears the impress of the truth of their chronology. For thousands of years, their empire has been stationary in art, language, and form of government. How did this stamp of permanence become so peculiar to them? Not by any reason but because God revealed to their founder a system of government, that would maintain itself. Because the head of the nation, is theoretically its Father. Because the priests work, and are not maintained in idleness. Because all work, and none are idle. The king and the beggar, in China, are each required to maintain the respect that it is proper should be paid to labor. Three hundred and sixty thousand years did the empire continue uncontrolled by foreign influence, under the peaceful sway of lineally descended princes. Father and son were harmonious, for patriarchal was the rule. The people dwelt in peaceful happiness, and practiced each his father's trade, or profession. So art became fixed, and limits set to progress. It came to be regarded as sacrilegious, to be wiser than one's father, or to attempt to excel him in skill or contrivance. At last China was conquered by barbarians from the South; and, though these were absorbed into its ample population, they infused into it some spirit of change, slight indeed, but perceptible. Another irruption followed, from the East, and the Thibetian hordes, or rambles of the deserts, and great tableaux of the district where the Chinese nation itself was founded. This irruption corrupted the religion of China, which till then had been very pure, and almost perfectly retained from its first promulgation by Noah. Again, a Southern irruption occurred from India, and so the reflux waves of population which had originally separated from Noah's family, or descendants, in early time, began to roll back upon the great primeval nation, till its ancient barriers, and powerful armies were broken, and destroyed. Wars, famines, pestilences, and all their attendant evils in the corruption of the people, nearly depopulated China. But the principles upon which it was founded, had become so implanted in the nature of her

people, that they could no more be eradicated than their oblique eyes, or enormous ears.

But have the Chinese a history or chronology for more than a million of years? Yes. It is obscured now by fables interwoven by ignorance, and doubt. It is perplexed by transposition and errors. But in its general outline it is true. It calls a race, or dynasty, a man. It calls a man, a race, perhaps. But that such was its history, and such was its civilization, and such its religion, is truly stated. How then did men come to depart so widely from the original stock, in form, features, and color? In habits, laws and government? First it pleased God to separate the spirits who desired to leave Paradise into classes. Those whose object was travel, or wandering, principally, in one class would make when in the body nomadic nations. Those who were inclined to patience in another. The impatient in a third, and so on. But if existence is so passive there how could these qualities be developed? They were not there developed; but God could foresee that such developement would take place. Again, how came it that these beings, all emanating from God, were so different in character! Because God willed not to produce sameness, but dissimilarity. So that no two were alike, of a number greater than the grains of sand containable in a globe like the Earth. And how then did not the former inhabitants, earlier attack and overcome the Chinese! Because the greater part of the world's population was under that rule, so parental in its character, so Divine in its execution, that no rebellion would take place. Such is the History of the Earth chronologically. But you have not given us the years or dates of any events! No I give no outward evidence through this medium. I reserve him for the highest revelations I have to make, and these revelations are spiritual. The outward too much obscures the inward, and material too much controls spiritual, in most mediums, and by revealments of the character you desire, and this medium at first desired, I should obscure his spiritual nature, without really advancing your faith. But other mediums will arise, who will be competent for the revealment of the outward, though not passive enough for the purely inward. Through them I will cause lower spirits, to manifest signs and tokens which shall satisfy all reasonable seekers, and I will allow them to declare the chronology by years and dates, of all the great empires which have existed of late upon the Earth, that is of all in which men by their traditions feel an interest.

Having disposed of Chronology, let us proceed to discuss Theology, as founded upon the History of All Things, Chronologically considered.

CHAPTER VII.

CHRONOLOGICAL THEOLOGY.

The History of Chronological Theology.

§ 27. THE Bible is composed of various writings, by various authors. It is a compilation from different nations too. But of course, the oldest nation being the Chinese, all that is authentic of the earliest period, must have come from their records. Language was by them first reduced to writing. Ideas can be pictured, but language must be written, to be preserved in purity, or vigor. When the first records of this kind were made, it was found that tradition differed as to the past, and an attempt was made, at that early period, to force an agreement between different traditions. In this way the time and order of God's creation, was erroneously recorded in the first record. But the tradition as to the formation of the Earth, was further obscured by men, endeavoring to bring the account into such a shape that they could comprehend, or realize it. Their knowledge of science and of astronomy was less than now, and they could not conceive of the truth. Therefore the surety of God's power was found, by their wise men, to be best understood by the people when it was placed in familiar images, and days were used for periods of time. Evenings, and mornings, for ends of one period, and beginnings of another. So the book of Genesis was commenced.

§ 28. But Adam was placed in Paradise, and its locality described as being in that central region, south of the Caspian sea, where a delightful climate and beautiful scenery ever rejoices the eye, and from whence the celestial nation, as they still love to call themselves, were forever excluded by their love of stationary habits, and their distant position. But it says, The Lord God planted a garden Eastward in Eden, and Eden is Westward from China, if it be south of the Caspian! Well this too I will explain satisfactorily to candid minds. But first I will proceed with my other details. There was also a call heard in Eden. Adam, Where art thou? This was symbolical of the progress of souls, or rather spirits, of men, in the Paradisaical state, and shows that even in Eden, the tradition held that God appointed man to be led by him, and to rely on his parental care and oversight. It is by such calls on spirits, indeed, that they are aroused from their sameness and passive state of enjoyment, and led to ask themselves the question, God has been represented to ask in proper person himself. But the voice of God is heard in each of the Adams, or spirits of men, in Paradise, before they leave it; asking of them where they are, and, Why hast thou found the desire for change? That is, Why hast thou dared to eat of the tree of Knowledge of good and evil? The evil, and the good, are only to be tasted here; but the desire is formed in Paradise for them, and then, as now, men reap as they have

sown. Various are the motives and extraordinary the excuses given. But none is more common than that the pairital companion having tasted of the fruit, or of the knowledge, the remaining half desires to follow the example. The account therefore is beautifully symbolical, and the glories of Paradise are only obscured by being too literally taken in the present day.

§ 29. When the creation account reaches the expulsion from Paradise, it becomes plainer. The first offspring of Adam and Eve, the pairital man, was Cain, that is Evil. The second was Abel, that is Peace. But the second was overcome by the first, and slain by his own altar, which altar was in Adam's heart. But then Seth was born, and Seth was a man, and from him, and other sons and daughters, of Adam, were derived the succeeding races as they are termed, or race, as I would say, of men. The Cain principle, left the immediate vicinity, under Adam's wise management, but retired to the land of Nod, where it associated itself with a companion, and had a large progeny. It was there that Evil brought forth Good, by seeking to teach men arts and sciences, manufactures, and life in cities. But where was the land of Nod, and how came it to be peopled, as it appears from the account that it was! It was still in Adam. The first man, or pair, having brought forth Evil, first overcame it, and held it in subjection by Abel, or Good, or Peace. But, in a moment of fury, again Evil prevailed, and slew Adam's Peace. Then the enormity of his offence appeared to Adam, and again he brought this rebellious son into subjection. His heart again became purified, and the duty of providing for his now numerous descendants, from that revealed store of knowledge which God had given him, became his chief desire. He became convinced that he was his brother's keeper. Then he strove, by imparting to his descendants, the knowledge respecting the working of metals, and the construction of implements of husbandry, and of mechanical and manufacturing labor, to perform the duties which God had called him to do, and which heretofore Evil principle, or desire, had restrained him from. Here then was the land of Nod. The place, or work, or theatre, of duty. Here he found his companion, Industry. Her name is not given in the Bible, but it may be inferred from the change which took place, in the manifestation of Cain, or Evil desire, when placed under the control again of the man, or Adam and Eve, and united to Industry. So, to the present day it is a proverb, that let a man be idle, and the enemy, which is the evil of man's Will left free, will find him employment. Idleness begets sin. Industry begets good works. Faithfulness begets reformation, and Industry brings forth works meet for repentance. These works are being useful to our fellow men, and purifying our hearts, from rebellious desires against the happiness of others, or the desire to avoid, or shrink from, our own duties. Cain and Abel then represent principles, and the Peace principle having been slain, its blood, or memory, cries aloud from the earth, or grossness of the heart, for revenge; that is, for restoration to life, for resuscitation in the heart, and for having its sacrifices again acceptable to man's highest nature; so that Evil shall be disregarded, and Peace alone be found worthy. This outline is sufficient to enable the wise to trace out more instruction from it, and from the Mosical, as it is called,

but the traditional, as I call it, account of the first proceedings of man on the earth. Seth, and the other natural children of Adam and Eve, are spoken of as sons and daughters, and the age of Adam is given at Seth's birth. But the age is speculative. It was not long after his entrance into life, that Eve became prolific; and, though then the race had long lives, they bore children as rapidly as now, and by such means, the world became so fully populated in 6000 years, that men were with difficulty restrained from eating each other.

§ 30. The account of the descendants of Adam and Eve is continued to Noah. But we should regard it as only a similar, or like, statement of truth, made by wise men, from the traditions existing at the invention of writing, which was not antediluvian. They selected such as would seem most in accordance with their experience, and their motives were good, and their course was good. It was history, they were writing, and not revelation. Noah, was the link between the old and new. Noah, was the wisest of his generation, and was a predicted prophet, raised up by God to warn, and convict, a wicked world of men, that destruction was consequent on disobedience. They would not listen to him. But he listened to God, and by God's direction built a vessel called the Ark, which was the wonder of those who saw it, and was so superior to all other vessels which the antediluvians had seen, that they were willing to worship Noah. They did make him king over a vast multitude, and it was by his power in that position, that he procured provisions, and stored them; that he collected all the various animals which accompanied him in the Ark. So, having sufficiently sketched the Antediluvian History, let us proceed with the Postdiluvian. The vigor of constitution, the long life inherent to the antediluvians, continued to decline under the sons and descendants of Noah. But this was gradual, and was owing to the modification of the atmosphere, consequent upon the disruption of the Earth's moon. Shem, Ham, and Japhet, or rather Japhet, Ham, and Shem, for such was their order of birth, became the rulers of their descendants, because of the patriarchal character of the government of Noah, who himself continued to be the supreme ruler of the race of men, till his death, which was 600 years after the flood.

§ 31. This you say differs from the Genesis account. Because in that is a transposition, his 600 years before the flood, as in that account, should be after it. Of this you can have no proof, except that I am revealing to you the knowledge possessed by the Fourth sphere of spirits. The First circle of that sphere are attentive to the openings of Divine Harmony, and receive with implicit faith these Historical Truths. Till they have done so, they cannot progress to the Second circle. In the Second circle they find the history of other planets. In the Third circle, that of other systems. In the Fourth circle, the history of the Universe to which the solar system of the Earth belongs. In the Fifth circle, the history of the previous condition of the vast circle of Universes, which revolve in harmony, around a vast circuit of the illimitable space, in which God's creation is expanded, and unfolded. Myriads of myriads of Universes, compose this Cœlum, or Heavenly-Association-of-associated-universes revolving about their common center. Each universe is attended by, or composed

of, myriads of myriads of myriads, of Suns, each having its planets, moons, comets, and invisible, or unprogressed, satellites. So proceeds the Order of God's creation. So it is governed by one law. For God does not amplify into a long extended fiat, his will. He speaks and it is done. But beyond this Cœlum, or Heavenly Association of associated universes, comes, or succeeds, another, vaster, and more illimitable, more incomprehensible to man; an Association-of-Cœlums, or Associated-Associations-of-Universes, the History of which becomes revealed to spirits who reach the Sixth circle of the Fourth sphere. Again, the great Whole of God's Creation, bears a still higher relation to this Circle, or Association-of-Associations, in that its Association-of-Associations-of-Associations, is far more numerous, far more illimitable than the lower ones. In fact, each upward ascent gives increased numbers of principal associated bodies, till this last may well be called infinite. Though it is not infinite. God only is infinite. It is then the knowledge of the History of All the Created bodies of God's Creation becomes revealed to the spirits of men, either from the Earth, or any other inhabited globe, (and all are inhabited;) I say, all this knowledge, so nearly infinite as it is, and as you can perceive it must be, is revealed to spirits of men in the Seventh circle of the Fourth sphere.

§ 32. What then remains for higher circles, when so much is received in passing through the Fourth sphere? God will be able to provide novelties more stupendous even than these, for he is unlimited by any thing but his own will. But moreover he has provided already for those who are in the Fifth sphere, in the following manner.

First circle. Knowledge of Law, in its manifestations of Love.

Second circle. Knowledge of Love, in its manifestations in universal Progress.

Third circle. Knowledge of the Infinite nature, of God's attributes of Love, and Mercy, and every good man's fate.

Fourth circle. The Infinite knowledge of Infinity of worlds and men, of their relations to God, and to each other. By this foresight is highly developed. Prophets may be inspired by this circle, and though they may sometimes fail, it will seldom be so.

Fifth circle. Prophecy, by knowledge of God's revealed purposes. Not all the revelations that God makes to spirits, can, however, give them a knowledge of what a man will do. For men are free agents. But, the laws of being are so understood, that man's course can be conjectured, or judged of, with reasonable certainty. Then this circle have such knowledge, as will assist them materially, by being above all the lower and baser affections of men's spirits, which are not entirely got rid of till elevated into this circle. The last circle was purified of all but love of power, and this advance, completed the purification. The next, or

Sixth circle. Is an advance manifested by the power of spirits to discern the intentions of men, by looking into future minds, yet in Paradise, as well as by judging from what can be seen in present minds, in bodies.

Seventh circle of the Fifth sphere. Where can we place any more extension of knowledge of men? For the knowledge obtained in this sphere is a Knowledge of Man. In the Fourth, it is a knowledge of material or outward History. In the Fifth of Spiritual or Inward History. What

then remains for the Seventh circle. It is a knowledge of Spirit revelation from the beginning. Of all that God has revealed, in all ages of Creation, in all time of his existence. But his existence is eternal. Yes, and the knowledge, which spirits add to their former stock by passing through the Circle, is almost infinite. But not infinite, because Infinity cannot be received by a part of God. And man's soul, or *self*, is a part of God, as I showed in the First Book.

§ 33. What then remains for the Sixth sphere? Abundance. God has not exhausted his resources of employing, and forwarding in progress, spirits who know all that I have described. In the Sixth sphere spirits are employed in calmly waiting upon God's benevolent merciful Works. They are the Servants of his Will. The Word of his Power. The Honor of his Nature. They stand before the throne of his mercy, ever praising God for his loving kindness to all men. And, when they would change the song of, Lord have mercy upon us miserable sinners, which men so delight to declare with their lips, they sing, Great and marvellous are thy works; Just and True are all thy Ways, Thou King of saints. Well but is this peculiar to the Sixth sphere? Oh no! All spirits do this who know God. And they who have reached the Third Sphere, may be said to know him, though, necessarily, it is an imperfect knowledge of his attributes and actions. But what are the distinctive features, of the progressive march of spirits through the circles of this high sphere. They are Sons of God, now on his right hand. Nor fully entered into his glory, but yet judging the world from which they have escaped. They are elevated to Power. Power is the distinguishing element of advance in this sphere. Action becomes their duty, instead of mere reception of Knowledge, as in the Fifth sphere; of mere learning History, as in the Fourth sphere; or, of mere learning of Memory, as in Third sphere; or of mere Reconciliation with God, as in the Second sphere; or of mere Experience of Good and Evil as in the First sphere.

§ 34. Now, we will proceed to give you a list of the employments, or advances, of the various circles of the Sixth sphere, and of the first three circles of the Seventh. The last four circles of that sphere, having been first of all described.

First circle, Sixth sphere. The Power of Prophecy respecting future events. As manifested in Daniel, Ezekiel and other prophets. The Angel Gabriel, as the spirits of this Sphere were called, was a manifestation in the outward of this Circle. The Jews had received the names of several circles, from the traditions of older nations. But only Gabriel has been handed down to us, as a high spirit of God, in the record called the Bible. What then are the names of the other circles? you may enquire. Not profitably though, for though the names are significant, they are only so to knowledge of their signification. Even Gabriel, is now misunderstood. Its true meaning is what I have declared; but do you find commentators arriving at this conclusion? By no means. What then are the ways, and preachings, of the other circles, of this sphere. In the Second circle, the Power of Love of God, to reform the souls of men, enters into the progressing spirit. Next, in the Third circle, it receives the

Power of Will. That is the power to will the accomplishment of objects through the manifestation of the physical.

§ 35. It is to spirits of this circle, that the rappings in their origin may be referred. Not that they rap, but they by their will, cause the outward demonstration to be made through lower spirits, none of whom are above the Second sphere, nor above the Fourth circle of that sphere. But then many have declared their communications to be higher than that! Yes; but these spirits either spoke in the name of the higher spirit; or they assumed a position, or the name of a position, they had not arrived at. But can these spirits be permitted to mislead men so! Have they mislead them? When they have declared themselves belonging to the higher spheres, did you believe them? No. You scouted that idea. You resolved to have low ones, those who had been, of late, associated in the body in the family circle. And if they deceived you into a belief of their advancement, it was because you willed to have them higher, and because you did not submit to be led by them, but asked, not for the will of God to be done, but for the will you possessed to be done. And the will you had, was a will of your own, which was controlling to the spirit.

§ 36. For the spirit, or spirits, can only communicate to you in some will, and in accordance with that will. If it be your will, which is acted in, or under, it will be variable, or constant, as that will may happen to be. If it be the will of a higher spirit, then the communication will be truthful, so long as you submit, and are passive. But when you contend with the spirit, either by doubting or disputing the ideas, or disclaiming its agency, you either stop the communion, or bring the spirit again under your power. For whatever man chooses, he does. If he chooses to have his own will gratified, he may have it, at least to his own confusion. But if he chooses God's will for his ruler, or communicator, or for his interpreter, he will obtain truth if he gets revelation. How is that? Does not the man get an answer always when he acts in God's will? When he acts in God's will, he does not ask for information, or communications. He leaves it to God. He receives what God gives, without question, or answer. Without doubt, and without rebellion. But my friends, few very few, have been willing, even at times, to receive so. Nearly all have a purpose to obtain, other than doing God's work. My medium first acted in his own will. I tried his willingness to obey me. I found an inclination, but not a controlling one. Then I commenced trying him by doubts, and false impressions, by fooling him as he called it, and by various trials, during which he sometimes rebelled most thoroughly, and at other times submitted most perfectly. But he was unstable. I could not depend on him. I left him. Then I caused him to read, and reason, and at last he saw his error. He saw that passiveness and submission is the great requirement, that his will was the sacrifice demanded. Even now, he fears that he does not keep himself passive enough. But I do not allow him to write erroneously, because I have now other objects than his own improvement. I have now to promote the increase of general knowledge. The advancement of sound doctrine. The true knowledge of God. And, the everlasting welfare of mankind. With such results affectable by my

errors, or my medium's errors, I shall not allow any to escape notice, either now, or hereafter. Be then no longer fearful, or unbelieving; but be submissive, and be taught as a little child. For, unless ye become as little children, ye can in no wise enter the kingdom of heaven. It is now true, as it was when Jesus walked the streets of Jerusalem, that men must become as little children. That is must receive the Divine teachings with faith, and confidence, or they cannot make any progress. It is in every man's power, to resist all progress of belief in his mind, or faith in his heart. It is also in his power, to yield either, or both. Many say they cannot help their belief. But this is an error. We can control our belief. Free-will is the deity of man, as I have before stated, and shown. But Free-will can cause no man to believe, or to refuse to entertain the truth. If men would believe the truth, they must ask God in sincerity, in their private hours, in every act of their lives, to help them to know what to believe. They must learn to be independent of man, whose breath is in his nostrils, and rely on the help of God, which will probably be given, through the medium of men, whose breath is the power and will of God; that is spirits of the Third Society, or Circle, of the Sixth sphere.

§ 37. The Fourth Society has the Power of the Will of man. That is it has the Power to influence the will of man by externals, such as miracles. Such as were performed for Jesus of Nazareth, for Gideon, for Sampson, and for others of the past time. But, in the present time, they have acted through lower spirits, such as the Fifth circle of the Second sphere, sending forward the influence of the higher spirit, manifest to men as their work. That is the moving of material objects; disturbing the atmosphere, by which sounds are produced, proceeds from the circle below, as I have explained; but the moving of solid materials is the province, or peculiar sphere of power, of those who have attained to this circle. The high circles, always have the power of lower ones, in addition to those peculiar to them. Then why do not these spirits act directly upon man? Because man desires lower spirits to act, or else, he does not render himself fit by subjection, and patience, to be associated directly with the higher.

But the Sixth circle, of the Fourth sphere, has also the power of knowledge of God's intentions respecting man's government, and through them some of the miracles are performed. Miracles, we call them, because that name conveys to you the proper meaning. They are proceedings, or operations, in the Will of God, but yet beyond, or apart, from the ordinary law, or rule of government of material substances. They are departures from what are properly called laws of nature, or the laws which subject matter to relations of materiality with regard to men.

The Fifth circle, of this Fourth sphere, devoted to the acquisition of Knowledge of the past, in the Universe of God, pertaining most intimately with their original Earth or globe of matter, has also the power to affect the matter of their own planet, or globe. The Sixth circle of that sphere has power over the matter of the System of which they were inhabitants. The Seventh, over the matter of which their Universe is comprised.

Then proceeding upwards, this power is extended step by step, in each circle of the Fifth sphere, till it arrives at general power in all created bodies, in the Third circle. Then commences another manifestation of Power, in the Fourth circle of the Fifth sphere. That is, the Power of Knowledge of the Laws of Matter, in all its various relations. First, confined in this circle, to their own planet or globe, and so extending, step by step, as Knowledge of History extended; a step to each circle of advancement, till all is attained in this branch of Knowledge, in the Sixth sphere Third circle. The Fourth circle of the Sixth sphere, then takes cognizance of the Laws of Spiritual Relations, first, in their own globe or planet, whether it be primary, secondary, or central. In a similar way with the Knowledge of Material Laws, now step by step, and circle by circle, they proceed, till having received a Knowledge of all the Spiritual Laws of government, in the Third circle of the Seventh sphere, the Mind, or Spirit of man, is ready to act in the Fourth circle, of the Seventh sphere, in the Will of God in any part of his creation. This power is exercised, in general, through lower spirits, each having their proper working sphere. Then the higher circles are employed in accordance with their position, before described in this book.

Now the Sixth circle of the Fifth sphere, has no Knowledge of the duties of the Seventh circle. For the knowledge of a part, is not a knowledge of another part, in God's creation. Spirits cannot infer from analogy, as men do. Because the laws of God, though concise and general, are so influenced, or modified, in their application, without there being however any change of law, that they produce an infinite variety. As well might a man undertake to describe a Malay, because he had seen a Hollander, as to describe Saturn, because his spirit was acquainted with Earth; or the Solar system of Sirius, because the full knowledge of this Solar system, had been revealed to him. And so it is, through all God's Works, Laws, and Will.

We will now return to the explanation, of the extension of Spirit capacity for Action, in the Sixth sphere. The Fifth circle extends a step beyond the Fourth, having the Power of the knowledge of the will of men, throughout the system to which he originally, or more properly, in the body, belonged. This Power extends to influencing the will of all these beings in the body, which is a higher power than influencing beings in spirit, by miracles or disturbances of matter, in a novel, or unaccustomed manner. And thus the extension of the sphere of operations, extends upwards, step by step, and circle by circle, till the Fourth circle of the Seventh sphere is reached, where all Knowledge of Will is received, including the Whole Expressed Will of God. The Fifth circle know his Power. Power therefore is a higher form of Knowledge than Will, and it commences in its development in spirits, or its revelation to them, or bestowment upon them, in all cases, and each form of manifestation, at one step above Will. So too, Love is higher than Power, and Action higher than Love, and so, each of these forms of God's nature, become impressed on the advancing spirits of men, at a step above the preceding; and continue always in the same precise relation to each other, in the spirit, or mind, of man, either in, or out of, the body.

§ 38. The digression, of explaining the nature of the different circles, seems to have been required for the satisfaction of such minds, as have been very curious about the future state of their souls, and have doubted whether they could continue to learn to all eternity, supposing they could soon arrive at perfect knowledge, if they had the opportunity. Now they will perceive that advancement is slowly made; and that, of necessity, the progression of spirits is never ended, was shown in the First book. But then Jesus of Nazareth was said to have reached the high station of Son of God, and Ruler of the Earth, very soon after the death of the body. For he declared, All power is given me both in Heaven, and on Earth. This power though was given him under the influence of, and by direction of, the same spirit that aided him, as his Christ on Earth, when he was in the body. By continuing his perfect submission and passiveness, his progress was rapid, and he arrived very soon, comparatively, at the Seventh circle of the Seventh sphere. And yet is only lately, that he arrived in it, and it is by *his* Action, which only could commence when he arrived in that sphere, and only could be perfect when in the Seventh circle, that he causes, or is allowed by God to cause, the manifestations, which are now awakening mankind "from ignorance, fear, and torturing doubt." See title page of First book.

THE HISTORY OF THE DESCENDANTS OF NOAH.

§ 39. The sons of Noah, Shem, Ham and Japhet, or, as I said, more properly Japhet, Ham and Shem, left their father Noah to rule the Chinese nation. They divided the Earth between them, and as they had long lives each lived to found a powerful Kingdom, and to rule in patriarchal simplicity, and unlimited, or parental power, over extensive countries.

Shem founded first the nation afterwards dwelling in India. They first explored the valleys of the Ganges and its branches, and there the seat of their power and principal cities continued ever to remain. Japhet was the second to leave the parent stock with a colony. He led them to Greece and there founded his empire or Kingdom. The mountains and valleys of this region interposed obstacles to the retention of power long in his proper line. Soon his descendants branched themselves into numerous colonies, of which one, the most important, led his followers backward towards China till they reached the fertile plains of Mesopotamia. There Nimrod, a great grandson of Asshur, or grandson of Noah, grew so powerful as to excite the jealousy of the poorer branches of Japhet's stock, who desired to share in the wealth and luxury which already began to prevail. How could the world so soon become so populous! By long life yet inherent in mankind, and by great vigor and health, which also characterized the race, as the remains of still greater manifestations, of both these, formerly existing anterior to the deluge. So rapid was the increase, that vast works were undertaken. The pyramids of Egypt, are only built after earlier models, of the works of Japhet's descendants settled in Assyria and Mesopotamia. The first great disturbance of harmony, arose from an immense structure, undertaken by an early ruler of Babylon, called in the Bible the Tower of Babel. A general rebellion

took place, and under various patriarchal leaders, the people separated into various nations, or tribes of people; some eastward, some northward, some westward again into Palestine, Phenicia, and Ionia. Others penetrated into Egypt, and there founded another durable Kingdom, which long retained in great purity, the primeval religion. There still remained a vast multitude, who, though exasperated with their prince, who had been such a severe taskmaster, again submitted to him on his promises of amendment, and relinquishment of his burdensome proceedings. When all were again quiet, he took such measures as enabled him to make his rule more sure and independent. He maintained, for the first, an army trained to obedience, and urged by various motives to adhere to him, rather than to his nation. Then having an army, he found it convenient to use it against other nations, and he gradually, again acquired the rule over a large portion of those who had fled from his burdens. But Egypt for a long period retained its independence; not as an aggressive, but as a resistant people, they were distinguished.

The last great branch, or colony, that left the Chinese family, under the conduct of a son of Noah, was Ham. He led his followers, Westward; and finding all the most fertile valleys already occupied by his brother's descendants, he passed on, in a peaceful and easy way, till he reached the Nile, when he ascended that oceanic river to its sources, where he established his seat of empire. This was long maintained as a splendid and wealthy and powerful empire, till centuries after the downfall of Troy. The last of the kingdoms of the early world after the deluge, was founded in Italy. A few dissatisfied, law breaking, vagabondic individuals of Greece, as since called, were led by Pyrrhus to Rome, or to where Rome afterward existed, or came into existence. There is a scheme, which bears a resemblance to History, sacred and profane, as men choose to designate it! Now, I will give a brief, but *true* sketch of it, as it really was.

§ 40. Noah, was the first ruler of China, or the nation since called Chinese. Its seat was then Central Asia or Thibet. His sons were at first his only subjects, but the prolific nature of the antediluvians, and their fondness for the multiplication of the species, promoted the fulfilment of God's first command after the Deluge. Increase and multiply and replenish the Earth. Their long lives, nearly all passed in maturity, and vigor, and their powerful frames, enabled them to subdue nature, and behold their descendants thickly settled around them. But none of them even left the parent stock, or dispersed themselves. Long centuries afterward, individuals scattered themselves abroad, and pushed beyond the outskirts, or boundaries, of the general population. Then, sometimes, they established a separate government. For at that time government rested upon the will and consent of the governed. These scattered people also progressed in population, and being of a wandering disposition, transmitted the more of such inclination to their descendants; who thus became more and more roving in their disposition, and habits, till they abandoned settled homes, and roamed at large upon the vast plains that abound with rich pasturage, and yield an easy, and roving, form of living

for nations to this day. They gladly left the old stock, which as gladly spared them.

These offshoots carried with them their family heads, who became their rulers, and as chance directed, led their followers to the various parts of the earth. The names of the sons of Noah, and of their descendants, given in the book of Genesis, are but the names of nations, or tribes of people, who scattered themselves gradually over the face of the Earth. Ship building was as well known then, as it is now by Chinese; and seas formed no obstacle to their extension. America was settled early, and Africa became a nursery of nations. India was an early government, that retained much of the customs of the primeval or antediluvian world. Egypt was a later one, and though a greater difference was here perceptible, it was still a near relationship. Very soon three great empires became prominent. Egypt Assyria and India. It was these which bore the names of Ham, Japhet and Shem. The parent stock of Noah, tended to its present seaboard location, and no emigration proceeded from it, after the first offshoots were established. The people were, as I have stated, stationary, by habit, custom, and inclination. The restless natures of Paradise were born into other nations, and, by that arrangement, quiet was preserved in one corner of the earth, whilst turbulence and progression appeared in other parts. But this turbulence led to a decline of knowledge, and civilization, and in the lapse of ages, many tribes became barbarous, and afterward savage. Large portions of Earth became a wilderness of forest; and men gathered about the few civilized, and central, empires, watching for spoil, when not wandering as shepherds or hunters. The whole of Asia was sometimes under the nominal sway of the parent stock. But the parent stock never secured permanent sway beyond their original boundaries, and settlements, as established by gradual increase of their population. The last time their sway was extended over Asia, was ten thousand years ago, when the learned men of the other nations, conceiving that such a rule would increase the general happiness of all, persuaded the rulers of the western nations, to submit their differences to arbitration, and themselves to the headship of the prince, or sovereign, or patriarch, of China. But the virtue of the nobles was not equal to the wisdom of the priests, and they soon broke up the confederacy; as it was, rather than an empire. Names, and dates, in these distant periods, cannot have an interest to men so unlearned as those in the body, unless they refer to those of whom tradition has preserved some record. And as I am not prepared to give an outward proof, or test, through this medium, I shall not trench upon the authentic, or partially authentic, historical records. But I will briefly describe the relation that existed between the religious, and military, aristocracy in the early empires, and the course of descent by which the father of the Jewish nation came.

§ 41. The military aristocracy was founded later than the priestly. For when Noah left the ark he built an altar, and made sacrifice thereon to God. The patriarch continued to be the chief, or high priest, and from the wisest, and most venerable in after times, the sovereign continued to call assistance in the performance of religious worship, which was addressed to the One Almighty Creator, whom they knew by revelation

made originally to the first man, which tradition had descended, in the antediluvian population, with great purity, in one branch, that to which Noah belonged. Noah, too, was a spiritually minded man, and was a prophet and seer. He received corrected ideas of the nature of God, of his relationship to Him, directly from the Spirit world. God continued to raise up spiritually minded men, amongst the early inhabitants of the world, and continued thus to receive a pure worship, for a long period. At last the high priests established rules promoting their dignity, and the dignity of their order. This was in their own will, and separated them from God, and from spiritual communications. The priesthood should be the most humble of mankind, for if they best know God, it should make them most desirous of serving him, and other men than themselves. This desire to serve others will prevent them from assuming to rule, where they need only to serve. It is men's invention, by which they undertake to benefit others by force, or by assuming the leadership, or government. The last exhibition, of this change of relationship, which occurred in the ancient world, was in Assyria; where, till a very late period, the worship was pure, and the priests humble. Egypt and India sooner departed, and the smaller tribes or peoples, scattered abroad over the globe, very soon allowed their revelations to become corrupted by love of power. The priests bear rule, for the people will have it so, says the Scripture, and the temptation to the priest to yield, is very strong, when he conducts himself with sincere desires for truth and good. But priests, like other men, are fallible. Mediums, like other men, are fallible. And the only way they keep themselves in union with truth, is by a constant sacrifice of their own wills, upon the altar of God's Love, and in submission, entire, and unwavering, to his slightest spiritual impression, or revelation.

§ 42. For the difference between impression, and revelation, is this. The former, is felt within a man. The other, is manifest to his senses. The one exists merely in ideas and feelings. The other is known by words, and actions. The one, is the kind generally experienced. The other, is the extraordinary, and for special purposes. The one, will always be found within man, if he will attend to it, when he seeks for it. The other, will only be found when God has a work for the man to perform towards others. The one, is for the man himself, the other, is for the man's fellow men. The one, may lead a man to declare his impressions, but the influence of the man's mind must pervade them. The other, will probably lead a man to declare his knowledge, but he will not do it without command, or permission; and he will not declare them, if obedient, except in the will of God, and as far as possible in the words given him. This book is revelation. Most sermons are impressions. This medium acts by revelation. George Fox, Charles Wesley, Martin Luther, Calvin, Knox, etc., acted by impression. The one, can greatly instruct the individual, and lead him to benefit, and teach others; the other, leads the medium to serve God, and others, by specific acts, the form, manner, and time, of whose performance, God, or his spirit, makes known to the medium, who cannot disobey without condemnation. The general life of the one, must be more consistent, than the other, necessarily is. Because the one, acts generally, and much, by his intellect. The other, acts spe-

cially, and without much, if any, exertion or use of intellect. What then is the relation they bear to each other? They are often conjoined. But when separate, the one, declares; the other, confirms. The one, reveals; the other, receives, and judges. The one, is direct revelation; and the other, is secondary revelation; or, rather the reception of revelation. The one, is a medium of transmission; the other, is a medium of reception. The one, may not be benefited personally; the other, must necessarily be. So it is better to receive, than to deliver; when the thing transmitted, is from God. But the things of earth, are the opposite of heavenly; and it is better to give, than to receive, from men. The change I make in designating the two kinds of revealment is instructive. In the first part, I call the revelation, *the other*. In the last part, I call the revelation, *the one*. But in the first part, I speak of it as it has been; in the last part, I allude to it as it will be. Hereafter, direct revelation will be more common than formerly, and the days, of general reception of revelation, are at hand. These will be happy days for men, when they can receive constant and reliable directions, respecting every thing in which their temporal, or eternal welfare is concerned. When advice, and aid, will be freely rendered to all who can serve, and obey, God; or, what is the same, his Holy Spirits.

§ 43. But now let us return to our subject, the Chronology of Mankind after the Flood.

The Jews are descended from Abraham. Abraham was a Chaldean, or Assyrian, or a descendant of citizens of the primeval empire, of the great and fertile valley of Mesopotamia. For all these names, may with propriety be bestowed upon the region, in which Terah, and his ancestors resided. Abraham left that country, impressed by God with the belief, that he should found a mighty nation; and, having settled in Canaan, he cultivated the most friendly relations with its wisest princes. His existence in the body was real, for he was a man, and not a nation, as was Heber, and Terah, and others of the names mentioned in the Genesis account. Abraham lived many hundred years earlier, than chronology generally reckons him to have done. But yet, his life was comparatively recent. Egypt records a long line of kings, who reigned before Abraham visited that country, and yet, when Abraham was there, reverence for God, as one God, existed in full force, as may be seen by the allusions of Pharoah, or the High Priest Sovereign of Egypt, as recorded in Genesis. He feared God, and feared to do evil to Abraham, or his wife, because he believed that God required him to dispense justice, instead of gratifying his passions. Few absolute kings behave better in these Christian times. Four hundred and eighty years after the death of Abraham, the descendants of Jacob left Egypt, under the leadership of Moses; as I have already specified, not as a nation, but as a party in favor of the restoration of revelation, and religious knowledge, to the people. Even now, the pyramids contain the records of the revelation of former ages. The traditions of the Noahic family of man, are no where else so well preserved as there. Moses knew them all. He was educated in all their learning, and, like every heir apparent to the Pharaonic throne, was educated as the future High Priest of Egypt. The chief

portions of them, he embodied in the Book of Genesis. But the disorders of the early Jewish condition, during which they were often subject to the surrounding nations, and oftener plunged, as a nation, in shameful and odious idolatry, and superstition, caused the loss of their fullness, and the beautiful, and consistent, account he recorded, has thus been reduced to a few fragments. My medium is not passive enough yet, to let me write this account, as I would, for restoration; but the time is not distant, when it will be discovered in the Pyramid of Ghizeh. Why do I not tell you just where to look? some will say. Because, as I have said, I give through this medium no outward proof. Why do you tell then, that it will be found soon in a certain Pyramid, if you give no outward proof? Because I know you will not take it as any proof when found, for you will attribute the coincidence to chance, or to a bold guess. Let us proceed.

§ 44. Did Joshua march his men about Jericho for seven days, till the walls fell at the sound of his trumpets? Yes. But meanwhile his armies had underworked the walls, and his attentive enemy had only watched his outward manœuvres. Did the sun and moon stand still at his command, or prayer, so that the daylight, and moonlight, were prolonged? Yes. The Sun, and the Moon, were upon the banners of the Canaanites; and by his prayer to God, they were brought to a standstill upon Gibeon, and Ajalon. Then the light of day was prolonged by a peculiar kind of zodiacal light, sometimes seen in those regions. The wonderful destruction thus caused in the enemy's army, was long remembered, and was connected with the manner of its accomplishment, in such way, as most naturally to lead to considering it a stupendous miracle. It would have been more than a miracle, because it would have required a suspension of God's laws of movement, in all the space of creation; or, an exception to have been established for the earth, and its solar system. In which case it would have been equivalent to a new law of God. The record of the Creation then would have been incomplete. God could not have been in a state of rest, after man was made a living body and soul. For, by Joshua's request he must have made another law, which would, to God, have been the same as making another creation. For matter was spoken into existence, and order, by a law. No, the author of the Pentateuch did not regard it as a miracle of that kind. For he does not mention it as a very extraordinary thing, as it would have been had it involved a new creation of law by God. A miracle is not a departure from God's laws. It is a manifestation of an unknown law of God, to man. When Christ healed the sick, restored the lame, the blind, and the palsied, and the lunatic, he did not violate but exercised God's laws. He did not use new laws, but applied old ones. He did not fall down in wonder, nor ask those who saw them to do so. He did them as simple acts of benevolence. And though the same kind of works, were performed often by the apostles, before and after his death upon the cross, and by others of the primitive Christian church, yet none of the workers, or witnesses of them, thought they saw God's laws, which are his will's manifestations, violated. Then was not the raising of Lazarus a miracle? Yes, a miracle, but not a violation of God's law. The extraordinary, and isolated character, of this manifestation of knowledge of God's law, leads me to

dwell longer upon this subject, and to relate its circumstances more fully. When Jesus started for Bethany, he did so by a Divine intimation that Lazarus was sick. When he arrived there, the family were weeping for his loss. Jesus asked, Where have you laid him? They conducted him to the tomb. He ordered the stone to be removed. His sisters tried to persuade Jesus, that their brother was already corrupted, by decomposition of the body having commenced. Jesus knew better than they did, for he perceived he had been buried in a trance. He then called him, saying, Lazarus come forth, and he came forth, bound hand and foot, and the napkin, as usual with corpses in those days, tied over his head and face. Loose him, and let him go; said Jesus. His life was saved, not restored. He was not dead, but was in a trance. How then did he come forth bound hand and foot. The angels of God, the spirits that once dwelt in bodies as men, attended with pleasure to the wants and wishes of Jesus, for Jesus served his Father, and brought his whole life, and ministry, into entire subjection to, and passiveness before, God. He then acted always in God's will, and in God's pleasure. Not that God did the will of Jesus, but that Jesus did the will of God. God then being willing to have Lazarus continue longer upon the earth, in a bodily condition, preserved his life, when threatened by disease. He allowed the appearance of death to take place, and still kept him alive, even in the tomb, for three days. Then Jesus came, and God had sent him there. Then he caused Jesus to pray, and give to God the glory of saving the life of Lazarus. Then God caused the knowledge of this will to be known to spirits, who, delighting to do God's will, brought forth Lazarus by their invisible bodies, and strength, and placed him upon his feet, where they sustained him; till the attendants in the body obeyed Jesus' command, to loose him, and let him go. To all appearance, the dead was raised. But yet there was no such violation of God's order, and law. For God himself, does not for himself, contradict his own law, or set aside his own resolves. In him is no shadow of turning. But he foresees all, and provides for all and every contingency, and emergency. As this was easily foreseen, there could have been no need to violate his own law, much less to allow it to be violated, for the sake of a body more or less in the world. No, it was a miracle; and not a violation of God's laws. It was a manifestation of God's provident care for all his servants, and all his creatures. Not a sparrow falls to the ground without his notice. How then should Lazarus' danger escape his observation? Well, then, miracles are not miracles after all? you ask. No, my friend, I say not so. I say, miracles are actions under, or manifestations of, God's laws; the existence of which is not generally understood, and sometimes not even understood by those who are agents in their performance. So when Jesus declared he could by prayer have the aid of more than twelve legions of angels, he knew that God would answer his prayer if it was a consistent one; and that a much larger number than that, (say 72,000 men would be the usual complement,) were constantly about him ready and desirous of doing the will of God, either by making an outward demonstration, or assisting in a spiritual manner, by operations upon the hearts of such men, as opened their hearts at the words of encouragement, or warning, spoken by the Holy Jesus

CHAPTER VIII.

JESUS CHRIST.

The History of Chronological Theology Continued.

§ 45. THE last points I shall notice, in this part of my subject, will be the Death and Resurrection of Jesus, his ascension, and his legacies.

His History in general I gave in the First Book. When he knew that he was to be crucified, he informed his disciples of it; and it was then, that Peter was rebuked as Satan, the Enemy, or Accuser of his brother. For in accusing Jesus, as he virtually did, of acting in his own will, he derided his inspiration. But Jesus, resisted the temptation of shrinking from the horrible death, he was directed to, and went on his way peacefully, and endeavoring to be useful to the last, to his brethren. But in the garden of Gethsemane, he departed from that perfect resignation which had previously possessed him, and in praying the Father to change his determination, brought upon himself condemnation, for which he atoned, by a descent into the place of departed spirits, instead of an ascension, to the brightness of a redeemed Son of God. Still, though this unpardonable sin of disobeying, or declining for a time to obey, a known law of God, that is, any expressed will of his, had to be atoned for, yet the atonement was slight, compared with the offence; for God knew the great trial it was, and felt that the sacrifice, of youthful life, and vigor in the body, was a painful one. And he, at last, made the sacrifice with dignity, propriety, and resignation. And was not that atonement enough? Not in his case, for though he had performed so many mighty works, and led such a useful, and blameless, life, yet, he had been most highly favored, by the aid of another Christ, or Son and Sent, of God, who had inspired, and led, him to a knowledge of the power and love of God, and the duties all men owe to him. And to whom much is given, much is required. This is the great reason. His advantages, for having willingness to be obedient to God's inspiration, or revelation within him, were greater than any other. He had started in life in the body, with a spirit actuated with a desire to serve God, and be useful to men. He had been born free from bodily lust, and was thus secured from one of the most powerful temptations that assail men in the body. He had been carefully trained by a pious father, and an affectionate mother, who devoted the first twelve years of their union entirely to his service. He was filled with a high, and powerful, Christ, operating upon his mind from his childhood. That Christ, whose parentage, or birthplace, I have explained, and who was then already a glorified Son of God, existing at his right hand, and elevated to the seventh circle, of the seventh sphere. With these advantages, his fall was more reprehensible, than it would have been in another man. Yet God's justice was tempered by mercy, and the sacrifice, that Jesus made, atoned with God for his sin. God raised him from the place of departed spirits,

and, placing him in a glorified body, elevated him above the common laws of matter. Not that the body of Jesus did not corrupt. For all bodies of men are of one flesh, and that flesh of grass. But there are bodies, Celestial; and bodies, Terrestrial. When the Terrestrial body was deposited in the tomb of Joseph of Arimathea, it was already dead. But the Celestial body partook of its semblance and form, and was a living, and a sentient, body, composed of spiritual, or highly refined, matter. It was indeed the same body, that the spirit of Jesus, had worn upon his soul or spirit, and was changed by the power of God, from the corruptible earthly nature, to the incorruptible celestial nature. There was then no remaining earthly body. It was changed by God's power, under the operation of laws, previously, and yet, existing, to an incorruptible one, which was essentially spiritual, and was worn by him, afterwards, during a considerable period, upon the earth, mingling in the sight of men with his disciples, after which it ascended from their sight, and was dispersed in the atmosphere like a cloud. What then is the reason that other men, have never by chance received such a body, under this constantly existing law? Because they have never one of them been so purified from gross desires, and imagined themselves able to bear the change from life to death, in accordance with the laws of such a transformation. But Peter is said to have suffered in a similar manner to his great exemplar, whose precepts, and example, he steadily made his guide, after the ascension of Jesus' purified body. Yes, Peter was crucified at Rome, but not in the manner that Jesus was. He was not so led by the spirit, and so favored by the Christ, or Sent, of God. And, that he was not so favored, was because he would not fully resign himself to its guidance, but continued often to act in his own will, whilst it was always Christ's will to do the will of his Heavenly Father, except the one time already mentioned. And before he could receive the purified, and glorified, celestial body, he had to atone for that departure from God's will. Happily, the atonement was brief, the return to perfect obedience was almost immediate, and when the spirit sought the body again, it had not begun to corrupt. It was still warm with the lately departed life, still capable of receiving the spirit into its ramifications, and being pervaded again by it, was, in accordance with the law still existing, changed from death, to life; from corruptible, to incorruptible; from earthly, to heavenly; from terrestrial, to celestial; and from the flesh, and blood, derived from grass, to the heavenly, or ethereal, particles, which form grass, and all other matter, which men see, feel, or in any way take cognizance of. All then are, in their ultimate particles, invisible. For though Chemists still put down in their analysis of bodies of men, or vegetables, that there is a residuum of earthy matter, irresolvable by them into gaseous compound, or unities, that is because they are unable to carry the analysis to its full extent. They are equally changeable into invisible particles, as if the most solid matter was water, or oil, or pure carbon.

§ 46. Jesus then was crucified, was dead, was buried. Thirty-eight hours afterwards he rose from the dead, and assumed his celestial body. With that, he journeyed from Jerusalem to Emmaus, visited his assembled disciples in the evening, and displayed his wounded side and hands

to the incredulous Thomas, a week afterward. He was afterwards seen as related by John and Paul, and at last was Transfigured, from a Celestial, to a Spiritual body, before the eyes of a selected number of followers. What was this Transfiguration. The Celestial refined particles of Terrestrial materials, which composed his purified, and glorified body, were dispersed in the atmosphere, and assumed the form of a cloud. His spiritual body then remained, and by the laws constantly, or often, used by spirits, was made visible to those present. The same spiritual body, afterwards was seen by Paul, and its appearance converted him from an opponent, to a supporter, of the precepts he had preached when in the body of earth. This spiritual body shone like the Sun, for its brightness was commensurate with the exceeding purity, and love, of his nature. It was a long time before the apostle recovered his vision, though the three did not lose theirs! How, was this so different? Because, during the interval of time, or eternity, Jesus, in his spiritual form, or body, had progressed rapidly, in ascending, in heaven. He ascended into heaven immediately, but he then ascended in heaven, till he reached higher, and higher, in circles, and spheres, till, lately, he has arrived at the Seventh circle, of the Seventh sphere.

§ 47. But then he declared long ago, that all power was given him in heaven and earth! Yes, and he had all power, to guide and assist men. To send the comforter to those who wanted him, to elevate the thoughts, actions and aspirations, of his followers. To aid them by many outward manifestations. But this you say was not *all* power. It was all the power he required. It was all the power he desired. For he was still as devoted a servant, as perfect a son of God, as before. He did, not his will, but his Father's. Doing his Father's will, he had his Father's power with him. He was not having God for his servant, but he was the high, the faithful, the devoted, the ever obedient, ever deeply humble, son of God, and his equally faithful, obedient, humble servant. In what then is he superior to other spirits? By his obedience in the body, he was endowed with a spirit of progress, which advanced him, whilst in the body, so that he was qualified for a very high position, in the order of spiritual degrees, immediately after, or upon, entering the spirit world. He continued thus imbued with this spirit, or habit of progress, so that his advance has been rapid. Being now arrived at the highest circle, of the highest sphere, his unity with God, is such, that he participates in God's Action. He shares in his counsels, or reflections. He does this in common with other spirits in the same circle, as I have before explained, in this book. But having now all knowledge, all love, all power, and all thought, or action, he becomes the director of all the spirits, of all the circles, and spheres, as far as the execution of God's will, power, love, and thought, are extended.

§ 48. He now directs a new, or rather, more constant, and visible, proceeding, from spirits to men, or, more properly speaking, from spiritual bodies to those yet in earthly bodies, which is designed, First, to awaken men of earth to a knowledge and sure consciousness of the fact, that the spirit of man is immortal, that it exists in another state, conscious of its former existence on earth, and retaining its individuality, affections, and character; somewhat modified to be sure, but not, at first, essentially differ-

ent from its manifestation in the body. Second, the way in which spirits progress in the world to come, from a low state to a higher one, thus giving to man, the hope of salvation, by an eternal and general law. Third, the particular manner of this progress, and what it depends upon. This I am now unfolding through this medium. This is to incite men to virtue and good works. For, a belief that salvation is inevitable, does lessen a man's care of his efforts, and attention to his duties. And yet happiness results from the performance of duties, more than any other act, or acts. But God is pleased to make known to men, not only that they shall be saved, but that they shall be saved by works, as well as by mercy. The last is indispensable, but the first is useful, as a speedier arrival, at bliss, and elevated circles, depends on them.

§ 49. This speedy arrival does not shorten enjoyment. Eternity is not lessened because it is sooner entered upon. Neither does a man's spirit have any more enjoyment in the highest, for having dwelt longer in lower, circles. Because, the existence in the body furnishes the state of comparison, not the lower circles of the second sphere. But these lower circles of the second sphere, long hold men within them. It is there they most obstinately resist the influences of God's spirits, acting in his will. Then the will, they had indulged most on earth, continues most active, and its manifestation, leads to the exhibition of such representations, as Swedenborg witnessed when he was in the spiritual state, except that he mistook some movements as downward, which were not so. For, there is no retrogression beyond the grave. No repentance, no retrogression. They must either be stationary, or submit their wills so much, as to desire to be better, to be improved, to have higher spirits instruct them. Sooner or later all will have this desire. But there are spirits of antediluvians now in the lowest, or first, circle of the second sphere. And yet, eternity is long enough to carry them through the whole remaining forty-one circles, before it ends. It is unending, and at last, every spirit, will be, equally, the son of God, and the sharer of his Will, Power, Thought, Love and Action! This will be the time referred to in the text, My spirit shall not always strive with man, and God asserted this to be true, as that he lived. This then must come to pass, and when strife shall have ceased, and all shall be united to God, what then? Then they will continue to enjoy all the pleasure which harmony with God, and memories of good works can bring. Then it will yet appear, that eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive, the bliss that God hath prepared for those that love him, and do his pleasure. Let us all then, oh! ye people! let all love God, and serve him, seeing that our reward will be so great, and so sure. Has the First sphere any temptation to offer, that, reason can affirm, is equal to drawing you away from God? God asks of you, of every man, one great sacrifice. That one sacrifice will reconcile you to him. That will entitle you to communion with his spirit. That will allow him to shower upon you blessings unnumbered, innumerable. That will enable you to enjoy the peace, the world cannot give, or take away. That will enable you to bear every affliction, every disquietude, that then can approach, with one resigned expression, Not my will, but thine, oh, God! be done. After this von

can say with Paul, that nothing can separate you from the love of God, and of his Christ, or Sent, Spirit. That Sent Spirit, will converse with you mentally, even as I converse with this medium. He will help you on all occasions, even as I help this medium on all occasions, either apparently trifling, or harmless, or even immoral, yet always affecting the character, to the staining, or to the purifying of it. It helps on every occasion too, because the difference between the greatest, and the least, of men's desires, or actions, is as nothing, compared with the employment of influencing God's whole creation, which, with his higher spirits, can be as easily done. God sees the sparrow fall, and has numbered the very hairs of your heads.

"To him, no high, no low, no great, no small,
He fills, he bounds, connects, and equals, all."

Pope, of all the poets, arrived, most nearly, to an appreciation of God's relation to man. His *Essay on Man* abounds with beauties, and truths. You will find it a profitable study, as you advance in your spiritual belief. But yet he places the self of man, as too much his motive of action. Not that man has not so acted, but that poesy should not lend its approving numbers, to any such low motive, as self interest.

Let us pray.

§ 50. Oh! God! let us be guided by thee. Oh let us be thy willing servants; submissive to every intimation of thy will, every intimation of our work. Oh! God! thou who knowest all things, grant such as are our wants to us, so far as thy will may not be opposed to them, and so far as thy love may not withhold, the gratification of them from us, for our good. For in thee, oh! God! I will trust, and my portion shall be thy pleasure, and thy will. Oh! God! Father Almighty! hear the prayer of thy sensuous, and material subject, and raise me to the dignity of being thy servant in spiritual matters, thy follower, and thy son, in all things. Oh! God! let me be taught to praise thee, and to glorify thy name, for thou, oh! God! art worthy to be praised, and without thee, there is no Savior, or Redeemer. For what is man, oh! Lord! that thou art mindful of him, or the son of man, that thou regardest him? Thou hast created him a little lower than the angels, and hast raised him to glory, and honor! Oh, God! help me to make the only sacrifice that delights thee! that of the heart, for my heart, oh, God! is desperately wicked, and there is no health in me, except as thou bestowest on me, strength, and life. Oh! God! let me be thy servant, amongst thy servants, for I am convinced it is better to be a mere doorkeeper in thy house, than to be a guest, and an honored one, of the world's revered, or loved, idols of flesh. Let me, oh! God! be united to thee in the bond of unity, as perfectly as my nature will permit, and let me, oh! God! be very near to thy love, and to thy Son's love, and to union with thy high, and holy, sons, and servants, in all thy Heavenly Circles. Oh, God! be very Good, I pray thee, and very Kind, and Merciful! for I am a sinner, and there is no power in me to be purified, except through thy laws, which are the sure and faithful harbingers of thy Mercy, and which lead me surely, and truly, and inevitably, to thy feet, and leave me there, rejoicing in the supreme happiness of being thy son. Oh! God! be ever

present, and let me not forget thy presence, but let me think of thee often, and let my life be devoted to thy service, and my death be a triumphant passage, from works, to rewards. And to thee, shall be all praise, honor, glory, and high renown, now, and forever, and forever, and forever. Amen.

CHAPTER IX.

EXPLANATIONS OF PROPHECY.

In this Chapter, I shall continue the explanations of prophetic declarations of Jewish prophets ; some of whom wrote from revelation, but most of them from impression.

§ 51. In Daniel's day, geography was not well understood. The deserts East of Persia, or Babylonia, the wild tribes of Scythians on the North, the sea, or salt water, on the South, and Egypt, and Greece, and Thrace, on the West, bounded the known parts of the Earth. In earlier days some intercourse with China took place. But then, almost none. With India the general relation was hostile, and without much activity. Commerce scarcely existed, with any Eastern country ; and the confused, and contradictory accounts, which from time to time, excited a passing emotion of wonder, failed to awaken a desire, to know more of countries, with which they possessed no common interest, and made no exchange of products.

In Nebuchadnezzar's dream, then, was represented to him, the whole earth that he knew of. And Daniel gave a true interpretation of the dream. Still, there has since been in those regions, two, or more, great empires, which were unnoticed in the prophecy. The empires of the Sassanides, and of the Parthians. The irruptions of the Tartars were too transient in their effects to deserve the name of empire. But these later empires were excluded, as having no relations to Christianity, or to Israel. It was the former, that was the great coming event, to which all prophecy, in Jewish annals, turned and looked forward to, as the great crowning, glorious, time, of joyful reigns, of peaceful, and happy, kings, of peaceful, and happy, people, living in the enjoyment of Divine favor, and intercourse.

§ 52. This time is yet to come, and it will come, for the prophecy was sure, but dark. In general the prophecies were made by impression. By that, the prophet would declare the glories of the future kingdom, and people, of God, without a knowledge, or impression, of time and place. Still his outward associations, would lead him generally to refer to Jerusalem, and Judea, and the Jewish nation, those impressions, of the future manifestations of God's favor, and love, which are, indeed, for them, only in common with all other nations, kingdoms, tongues, and people, upon the whole circumference of this Earth. This time is nearer than it

was, as is obviously necessary. But, yet, its full fruition is very distant. Still the preparations are more apparent, the dawns of its day more evident, the signs of its near approach more visible, than any age ever even imagined themselves to perceive. In this age its progress will become so evident to all observers, that the glorious name of God, will be more called on than ever before, since the early religions lost their purity.

§ 53. The Kingdoms of this World, will not become the Kingdoms of the Lord Jesus Christ, now, or in this age. But the FIFTH MONARCHY or KINGDOM, will be evidently established in it. And though the Kingdom will have no King outwardly, it will all the more resemble the Jewish polity, as originally established. It will all the more resemble, the reign of the saints of the Most High, of whom it is declared, that they shall take the Kingdom. And of the power, and dominion, of their successor, there shall be no end.

§ 54. Who then is ready, to place himself under the government of the Lord and Savior, Jesus Christ? For in this way shall his Kingdom begin, by the adhesion of one man to his government, and the addition of more, and more, singly, or by scores, till at last all men, shall own him as Lord, and as God. How is this? you say. Will he indeed be God? No. I only say he will be recognized as God. And will he not be recognized in his true character? Certainly. He is as God, being one with God, in power, will, honor, glory and action. But he is not God. But we may regard him as God, because he is as God, though he is not God, and though we ought not to call him God. He is the Son of God, in unity with God, to whom God, the Father, has given all power, in heaven, and in all creation. He is, however, the servant of God, and his meat, and his drink, is to do the will of his, and our, Father. He is the Highest spirit, whose body, was of this globe, now, and none will ever be higher, than he is now. He will never be higher than he is now, but others will be as high, and he will, with joy, welcome them, as joint heirs with him, to the glory, honor, praise, will, love and action of God. Glory be to God, and to his Son, the Lord Jesus Christ; for he is worthy to receive glory, honor, praise, thanksgiving, and power, now and forever, world beyond end. Then, when men regard him as God, it will be because they will receive, his counsel, advice, warning, command, will, power, action, and revelation of these, as God's counsel, advice, warning, command, will, power, and revelation of them. This is what men should do now, and what they must do, to place themselves under his government, by which they will forward the extension of his power, and raise themselves to his nature, and harmony. If we are one with him, we are also one with God. And unless we are one with him, we cannot be one with God. And unless we are in union, and harmony, with him, and God, we are in our will, and acting independent of him, and of God, to a greater, or less, extent. It is this will, man's Free-Will, which keeps him away from God, and Christ. It is that, I ask man to sacrifice, to God's Will; and that sacrifice, and that only, will reconcile him to God, and to Christ. That sacrifice, man will make eventually, and can make here, much more easily, than in the state to come. There, or here, it will be made. Here you can make it easily,

there with difficulty. If made here, it will place you higher there. If made here, your enjoyment here, will be far more constant, and greater; and will continue in the state, or world to come, to be higher, purer, and more perfect. This is the condition I urge you to press forward to obtain. Now is the accepted time, now, is the day of salvation. Now, declare yourself on the side of God, in the world. Now, be willing to be his servant. Now, resolve whilst you feel an impulse in your heart. Fear not a delusion. Fear not the sneers, or the carping, or the taunts of the world. But fear God, who is liable to be separated from you by your own act. Fear yourself, your own Will, that will be to you an Accuser, and an Enemy, if you submit it to worldly desire, and dwell in subjection to such desires. Be sure to know your own heart, listen to your own reason. The one, will assure you no happiness is found separate from God, and the other, will make you conclude, no one can bestow upon you so much help as God, that God loves to help his creatures, that God will do what he loves to do, and that, therefore, you will receive from him abundantly, from his inexhaustible stores. He only leaves you your Free-Will, because, without it you would have no responsibility, no individuality, no separate existence. But he has given you full power to become the Son of God, the joint heir of Christ, and this power you must exercise to become so. He will not force you, he only persuades. He appeals to your reason, to your affections, to your self-love. He asks you to do it, for your own sake, and for the sake of your fellow men. He will be God, and he will be happy, whether you do it, or not. But you will not be God's son, neither will you be happy, until you do it. Choose now, oh! son of man, whether you will now be a son of God. Be wise to-day, for you know not what a day may bring forth. Be wise now, for now, is the accepted time. Now, God calls you through this writing.

Now, resolve, for if you lay down the book, and neglect my appeal, how will you again arouse in your heart, and mind, the same earnest desire, and hope, that you now feel. Say not that you cannot, and that you must take time to consider. Say not, that you would, if you could, for all that is needed is, that you make the prayer I wrote for you in the Fourth Chapter, with heartfelt sincerity, and with an earnest endeavor to make it your own, and to enter into its spirit, and to make the one great sacrifice, that of your

FREE-WILL.

CHAPTER X.

SALVATION.

The Surety, of the Salvation of All men.

§ 55. WHEN the foundations of the worlds were laid, Man, was ordained to be. When he was ordained to be, he was fixed by certain barriers, of which prominent events are a part. God resolved to have certain effects follow in due course, and he established such laws for the government of mankind, and placed in them such constitutions of action, as would secure the accomplishment of his designs. What were these prominent events, that God foreordained? They were that man should progress from pure animal, to pure spiritual nature. That in the course of that progression, he should grow in the body, die in the body, be saved in the body, be born in the spirit, and be saved in the spirit with an eternal salvation.

§ 56. All men have sinned, says the Apostle Paul, and come short of the glory of God. This is death in the body, which even Jesus of Nazareth, the purest and holiest of men, was not exempt from, as I have before shown. But are all men saved in the body? This, though not so evidently declared in the scriptures, nor so plain to the observation of mankind, is yet evident on enquiry. The most wicked, and ungodly men, have their moments of compunction, their periods of remorse, their time of repentance. True they did not continue, and bear fruit, but nevertheless the genuine repentance, and remorse, and regret, was there. It is this which secures salvation, when conjoined with a resolution, however futile, to sacrifice their will to God, or to good works, if they know not God. Why then do not more continue in this state of salvation? Because if they go again into the ways of evil, they are again so strongly tempted, that they fall immediately from grace. They depart from the good resolution, and the last state of that man is worse than the first; because, his chance, or power of reformation is lessened. His resolutions become weaker, and weaker, the oftener they are broken. Look upon mankind, by looking in your own heart; and see if it be not so? And look upon your own broken good resolutions, and then say, if you can, that there lives a single, solitary, man, who has not also formed at least one resolution, organized at least one effort, to save himself from the dark descent into wickedness and crime, which engulphs so many, who might as easily be angels of light, if they would only sacrifice to God, what they sacrifice to pride. And that is, their Free-Will. Yes, these workers of iniquity do not enjoy a freedom of will, any more than he, who sacrifices his will upon the altar of duty to God. But there is this great difference, he who submits to God, secures a helper in every time of need, a friend in every difficulty, a Savior in every trial, a protector in every emergency, a guide in every doubtful place, a redeemer from every sin, a

loving, kind, affectionate and ever faithful father in every period of a long life, and a bestower of good gifts upon his children, bountifully, cheerfully, without reproaches, or upbraiding. Can any man say that, for his companions in the world for whom he has made sacrifices? for whom he has toiled, or wasted his time? No. And if he has sacrificed to some principle of pride, or ambition, or love of possession of earthly things, has not his reward been earthy? perishable? unsatisfactory? No, my friend, be assured by one who looking over the past, and the present, beholds all the sons of men existing, or having existed, at a glance; who knows all they have hoped, and feared, all they have longed for, possessed, or enjoyed; who having had the power to select one truly consistent man for a promotion to a high state, or lofty office, has never yet been able to perceive one such in the whole course of man's existence. Then all have sinned, all have repented; all have fallen, and all have been raised; and now, I have already declared to you that all shall be saved, and given you unanswerable reasons for it.

§ 57. But, how shall I show you that the salvation is eternal? I have shown you that God is good. That all men are equal before him. That his justice, and mercy, combine to save man from destruction, or continuance in evil. I have shown you that all will be saved, and that none will ever be destroyed. Now if God is good, and none are destroyed, and there comes a time when God's spirit does not strive with man, then all must continue in grace, or else some must be annihilated; for good, and evil, cannot dwell together in peace and harmony, neither will your intuition require any argument to sustain this position. But I have told you that the last, shall be first; and the first, last; and I have not shown you that the wicked man is not the first man, that is thus to be the last, as some believe. Well then let me again call to your mind, that God has no pleasure in the death of a sinner, and see whether God will recondemn men who have been once saved, unless they fall again. And if God, only, sustains the created worlds and he, only, saves sinners, who else can draw them from him, and keep him ever striving with man? For man is necessarily to be saved, or God must continue to strive with sinners. For man will be saved, if God has no pleasure in the death of the sinner, for God's pleasure must be the end of man's creation. God created man for his pleasure, as I declared in the First book, and, having created him, he declared him good. Now evil is not the consequence of good. And, if Evil is not the consequence of Good, it cannot be more than accident, that Good is cotemporary with it, in the soul of man. Not all the efforts, of all men, can save one other man, unless he is willing to be saved. Not all the efforts of all spirits of men, can save one man, unless he is willing to be saved. Not God, himself, can save a man, unless he is willing to be saved; unless He establishes a new law. No; willingness to be saved is the first requisite from all men, each, for himself. The desire being manifested, God helps; all spirits in unity with God help; and all good men help. But can none of these do any thing to make the man want to be saved? Yes, that we can do. That any man may attempt. But the higher the intelligence that directs the effort, the more understandingly, and the more effectually will it be made. At last such efforts will

succeed, because, in the spirit world all that is established in the spirit's favor is retained. Evil no longer approaches, or tempts, him. The evil he has, works within him, leading him to many absurdities, the greatest of which is his refusal to submit to God's will. But it can never extend its power, and the slightest secession, of the perseverance of the spirit in its own will, admits the further advance of good intentions, and desires. That there are spirits confirmed in hardened wickedness, is evident from what I have said, of some in the First and Second circles of the second sphere. But those of this obstinate kind are few, comparatively speaking, and even these, must, at last, see their own want of more happiness, and that only God can confer that addition. When they have made this discovery, a progress will take place. But their progress will be exceedingly slow. Their Free-Will will combat in every new position they find themselves in. They will persuade themselves that they are happy enough in each advance, without ever taking another, and they will refuse to go on, till, again, and again, new efforts are made to convince, and assure them, that greater happiness may be attained, by another, or further submission of their still Free-Will to God. But then do they forever part with their Free-Will by this sacrifice of it? Do they irrecoverably lessen it at every submission? Yes, they do. The highest spirits no longer have Free-Will. How then is their individuality, and their separateness, maintained? By the law of God, adapted to their condition, they are separated unto themselves, they are the sons of God, and being joint heirs of all his power, and goodness, they receive power to become the sons of God, and be the sons of men. This power is given in the body, and is a necessary consequence, or reward, of the sacrifice of their Will. But, have they still a responsibility for their acts, when they have thus submitted to God's will? Not the least. God's will is that in which they act. The responsibility is his. He is responsible only to himself, and that is, only that he cannot contradict his own nature. The spirit, or the man, have no responsibility for God's acts, nor for acts performed entirely in His will. They have submitted to him, and are his servants, or his Sons. But they have still the responsibility of maintaining, and completing, this submission. What responsibility can that be, when they cannot withdraw the submission already made? It is a responsibility, continually lessening as they advance. At last it ceases, because the spirit is entirely submitted to God, and perfectly united to him. It is indeed impossible for them to withdraw any submission made, but that impossibility arises from their own will being so far united with God's, as to have, that far, no affinity, or desire, for evil of the kind, or nature, by that submission surrendered. The sacrifice of a desire for a particular kind of evil, once made, is made forever, by spirits. By those in the body it has to be repeated, though each sacrifice is lessened by repetition. Your own experience tells you this. Indulgence in evil desires, strengthens them. Perseverance in good works, makes them easier, and easier, of performance.

§ 58. What then remains of the independence of man's spirit, when the entire sacrifice of his will has been made, and his perfect unity with God secured? There is then his nature derived from God, and endowed with memory of its former independence, and of all its experience as an

individual, through the whole course of its existence, from Paradise to the seventh circle of the seventh sphere. This furnishes the spirit with an individuality, and is a self consciousness that it can never lose. It feels, and knows, that it was itself, as a separate and Free-Willed being that performed those actions, thought those thoughts, and imagined, and wondered, and labored, in contests of Will with God, till God became all in all. This memory, or consciousness, it never loses. It is that which makes it itself, and but for that, it would be only a part of God, without any separate thought from God; or itself, as itself, would be God; and all the spirits, united to the God, from whom they proceeded originally, would be God. The same God that they constituted a part of originally. But, as God is infinite, the separation of a part, does not lessen his whole. And as God is in all, so are all in God. This part of our subject demands the very highest exercise of man's reason, and inspiration, to understand it, for it is the very extreme limit, to which he can proceed in his idea, or conception, of infinity. I say then that God is all in all. That the spirits are of him, as they were of him before separation, and placing in Paradise; except that they have added to their Divine nature, the consciousness, or memory, of all their acts, thoughts, or imaginings, experienced, or performed, in that interval of eternity. They then continue to live, Sons of God, with God, one in Power, one in Glory, one in Honor, one in Love, one in Will, one in Action. But they are separate in knowledge of the past, or memory of their separate existence. This they never lose, neither can they ever lose it, without annihilation, which could only be an annihilation of their memory, or knowledge of the past, as separate beings. That annihilation would leave them united to God, as if they had never been separated from him. But can you suppose God would so confer individuality upon proceedings from, or portions of himself, to take pleasure at last in demolishing the work of his laws, continued through such an almost infinite period? Can you suppose he would do it, if it would be a matter of indifference to him? And how could it be a matter of indifference to him, that so many myriads of myriads of beings, from each of the myriads of myriads of his various orbs, or combinations of orbs already faintly alluded to and shadowed forth, should cease to have a separate existence, after they had by their struggles, and repentances, at last been led to partake of his unity of Love and power? After they had been led to raise themselves to be his Sons, and after he had manifested to them the love of a father? No. We may confidently say, God will never annihilate his spiritual creation, not because he cannot, but because he cannot without a sacrifice to himself; and we know that that would be contrary to his nature to make, and, in that partial sense, impossible for him to will it made. He lacks then not the absolute power, but the will, or inclination, and without the last, the former is never, and will never be, exercised. It is absurd to suppose the contrary, or any other view.

§ 59. And Reason, and Revelation, will always assert the truth of all I have declared to you; because, it is all true, and reason is true, and revelation is true. But reason is not infallible, because men reason in their own will; and revelation is infallible, because it comes from God

But when revelation is mixed with reason, it is often obscured ; and when it is given through men, it is often distorted, by the medium through which it passes, unless that medium is one perfectly passive, and submissive, to the holy encircling influences of God's high and lofty sons. When so submissive, and passive, to their, or God's influence, actuated solely by a desire to do God's will, the revelation will be like its source, and will pass through the medium perfectly, and in perfection.

§ 60. This medium is the best we have now amongst the sons of Earth; but better could exist, and a better has existed. But yet he is a good medium, and though I may not deem him worthy, or qualified, to transmit all I would willingly make known to men, yet I guard against the transmission of error through him, or his perversion of truth, to speak more exactly, by revealing only what he can perfectly, and truthfully, transmit. To do this, I am compelled to depart from the orderly arrangement and discussion, I would prefer, and which I attempted in the commencement of this book. But yet I have written it, so it can be read with profit and instruction, and can be rearranged, to the understanding of the reader, who gives it repeated perusals. And who will not read often, and carefully, a book written by a Son of God, though the medium of transmission be but a humble and unheard of individual. This book, as well as the First book, is beyond his material power of mind to compose, even with all the aid that time and preparation, and libraries, and leisure, could bestow. And without these, it has been written in the midst of such disturbances, that are generally thought most hostile, to careful, and correct, composition ; and, like the first, is submitted to the printer in its first, or original draft or copy, with a perfection of preparedness for publication, as rare, as it is commendable.

PART SECOND.

REVELATION.

CHAPTER XI.

MEDIUMS.

Explanations of many Bible passages, or portions.

THE Divine Influx has proceeded at all times, and seasons, to the created or unformed, but set apart from God, Spirits. In Paradise, in the body, in heaven, or in hell, it has proceeded from God, through such mediums as he has appointed by his laws, till it has rested upon, and vivified, or saved, the spirits of his creation, or the emanated spirits, from their own wills, and from the effects of the indulgence of their own wills. It is now this procedure or Influx, of which I am about to give a History.

§ 61. Which of the spirits in Paradise were first chosen to appear on Earth? for we will leave the History of the Divine Influx to the beings of other globes, or worlds of matter, for a future revelation, which may, or may not, be given through this medium, whilst he is in the body. For I have much for him to do, and he has but a short time to remain. He shall however perform cheerfully, or not at all, all the work I have to impose upon him, and his reward will be as much as if he had done nothing, for doing all. But, as you may easily understand from what has been before written, he will receive his reward sooner than if he does nothing now. How, then, shall I describe to you what I design to, if he refuses, or neglects, or becomes tired, or from any cause puts his will in opposition to God's! I shall then find some other medium, whom I will undertake to bring to the same point of submission, or even to carry him further. I am now trying to obtain such a one, because not only is his life uncertain, but also his will. Yet, his nature is such, that I am convinced he will not be swerved to the right, or the left, by threats, or persuasions, of friends, or enemies; by urgent remonstrance, or pitiful tears. I know something of him, and of what he will do, by knowing fully what he has done, and what he intends to do. I know how circumstances of his previous experience have affected him, and I know with what desire he has sought for Divine Influx, in various periods most strenuously, but at all times, since his maturity, with ardent wishes. My servants, in acting under impressions from Divine Influx, have often assured him publicly, and privately, that he would be called on to do God's work. He always scouted the idea, and declared his opposition to their forms of expectation. But now, those same servants of mine will, I doubt not, most generally declare him departed from me, and acting under delusion. But I will at last impress them, if they will go down into Jordan, or into the humble and life giving influence of submission to God, with the fact that he declares my will, and revelation, and that my will and revelation is Divine, because it is in perfect harmony with the will of God. But all that I shall require of them is, obedience to the impressions I give them; and, though that may be a hard call for them to comply with, yet they shall not have peace, till they do comply with it. So, of him, I shall require obedience, without reference to results, and he may not see any considerable number of believers in him, or in his Divine Authority, yet he must persevere in doing his duty, regardless of the small progress he may perceive to be made, by the manifestations, or sacrifices, or revelations, he may make.

§ 62. What can be more discreditable than to be despised by your own generation? It is far more discreditable to be despised, or contemned, by God, and His Holy Spirits. Fear not those who can kill the body, but fear the displeasure, or the offending, of him, who can cast both body and soul into hell, or hades, or the place of departed spirits. Well, does not this construction conflict with that given by me in the First Book! Yes, I gave that as an outward signification. I gave that, thus, in effect, though perhaps you did not fully understand it. Fear not disease, or the assassin, but fear the magistrate, who would condemn you for cause, and cast your body into the outward fire of Gehenna, as was formerly the usage with

criminals. Yea, fear him, for he would thus punish you for cause, for wickedness, for which you would have to atone in the life, or state, to come.

Now I will explain spiritually, the same passage. Fear not those who can kill the body. That is an outward death, that does not affect the spirit. Its existence proceeds harmoniously as ever before, and it assumes, in the world to come, that position, to which its progress towards submission to God, entitles it, and qualifies it to receive. Fear those, however, those sins, those acts, those companions, who kill both body and spirit, by leading the soul, or spirit, from God, and out of submission, or passiveness, to his Divine Influx. Yea, fear them, for they will cast your souls into the next world, or into the place of departed spirits, in lower degree than you might otherwise have attained; where there is weeping, and wailing, and gnashing of teeth, where their worm dieth not. Yea, fear them, for, verily, I say ye shall not come out of that condition, till you have made restitution to God, of that submission, to which he is entitled, and to that power you must at last submit, and until you do submit, you will often, and often, find disappointment in the realization, of the very object for which you may have long striven; you will wail over your own success in evil, you will gnash your teeth to find, that what had been so hardly obtained, was so unsatisfactory; that the love of evil, or of your own will, brings only affliction, and that you are in the outer circle of darkness, as compared with the innermost, or God-loving center, where all is light and glory; where all is peace, and harmony; where the wicked cease from troubling, and the weary, of contention, are at rest. This is the true, the unchangeable, interpretation of this text, whether viewed outward, or inward.

§ 63. And the Bible has in this manner two significations, or uses; one, outward, and evident to observation, the other, only revealed by the spirit, to those who search for it earnestly, and submissively seeking for truth. Those who only want to support a favorite theory, cannot arrive at a true interpretation, but the wise, of this world, shall be confounded by babes and sucklings, for out of their mouths, hath God, perfected praise. This means in the outward, that God will speak to men, through mediums they despise, for their want of education, and intelligence; and that they will declare the perfect things of God. But its inner, or spiritual, signification is, that the mouths of the most submissive, and passive, of the human family, shall be used to declare the praises of God; the eternal truths relating to the future world, and the undying, and undieable truths, shall become the joy of the higher and nobler natures, in and out of the body.

§ 64. What then shall this man do? What is that to thee? If I will, that he continues till I come, what is that to thee? said Jesus to Peter in reference to John. John, was the beloved disciple. Peter, was the disciple who had thrice in one morning denied his master. Think you Peter was preferred to John? Or, was not Peter rebuked, by being set to tend the sheep, and lambs, of the flock, whilst John was set apart for gospel writing, and revelation? Yes; John, the beloved disciple, did write the **Book of Revelation**, as it is called. But it is not a revelation of any thing

until it is interpreted. This I will endeavor to do, if my medium will steer clear of his own will, and leave me free to act in my own. He will try; but only those who have experienced the operation, can tell what is the difficulty of having no will, when novelties, on most interesting, and important, subjects, are being unfolded; and we fear, slightly to be sure, but yet, measurably, that reason may fail to receive, as in strict accordance with herself, the explanation, or the statement. Still, as before, I will proceed carefully, and declare, what his will submits to, whilst it submits.

For man's acts cannot be foreseen, even by God, as far as those acts, are acts of will. But as far as they are the effect of circumstances under which the man exists, God, and his higher spirits know, what man will desire to do, and how far he can obtain his desire. These are the limits of prophecy. They have puzzled many. For man's Free-Will was plainly expressed, and understood, to be a fact. So, too, was the power of prophecy, as dependent upon a foreknowledge of God. How to reconcile these equally, and fully, acknowledged facts, or truths, has been the anxious study of many well meaning, but unreasoning, minds. For true reason would have told them, that God could make it known, and that man by reason cannot find out God. Now I will commence to explain to you, in as orderly an arrangement, as my medium's submission will permit, the revelation of John, the Divine, as he was called, because he had so large a portion, or Influx, of the Divine Spirit.

§ 65. I, John, was in the spirit on the Lord's day. That is, the day, set apart by the Lord, for my attempting to record his revelation, and I received a direction to write, to the seven churches which were in Asia. The churches of Smyrna, Pergamus, Ephesus, Laodicea, etc. These churches were addressed through their angels, or messengers. The churches, were the assemblies of believers, without reference to any professed membership, or acknowledged, or known, heads, or organization. The angels, or messengers, were those appointed to express God's will to them, whether ordained by men, or not. To these John wrote by my direction, and inspiration. To these, he made the warnings, and promises. To these, he declared I would come quickly, or I would bring destruction. To these, he declared I would give gifts, or withdraw presence. And, were these the churches of those particular cities, at that particular time? Oh! no. These, were placed for all churches, at all times, in all parts of Asia, and in all parts of the Earth, and in the early, and in the latter time, or times. Behold, I will come as a thief in the night, and if you would be ready, you must be ever watchful.

§ 66. The churches in all the world, were beginning to show signs, of that heresy, or corruption, alluded to under the name of that woman Jezebel. This was Manicheanism. It was the belief, that God was not merely the Author of Good, but the Creator of Evil. This, was a wonderful error for men to fall into, whilst they yet had those present, who had received the outward preaching of Jesus, and of Paul, and of other Divinely Inspired men, who had yet amongst them the Divine John, and many of whose members yet received, the baptism of the Holy Spirit, and of the fire of God's love, which continued to purify, and consume, the Evil of their natures. The next important error, that assailed the church,

was that of the power of the clergy, or bishops, as they styled themselves. They no longer left the church free to receive, or reject, them, but they imposed themselves on the people, and insisted on being kept in authority, as long as they continued to exist in the body; and they assumed, that in them, resided a superior manifestation of God's power, and a higher knowledge of his will. In some instances, this was true; for, in many respects, the Apostolic churches were weak and faithless. But the bishops established a general rule, and forced a general compliance, under the threat of censure, by the collective representation, of a large body of churches. Another error against which John warned them, without much effect, was, that of the laboring compensation, being made dependent upon the size of the congregation. For he assured them, that the church's candlestick should be removed, unless the angel did the first works; and the first works, were preaching to the Gentiles, in faith, and spirit, and without settled salary, or compensation. They had their support guaranteed to them by God, and it was their duty to trust to him, for the whole of that support, which they strove to secure, by donations of land, and settlements of money, upon themselves.

The next error, or heresy, was a love of power in the state, which the angels, or bishops, already aspired to, and which the pagan authority of the state, was willing to confer on them, for the sake of their assistance, and their return of ease of government, and collection of taxes, which was thereby ensured to it. The governors of provinces, were glad to appoint a christian bishop, prefect of a city, or chief magistrate in a colony, if thereby their revenue, and their established authority, were secured to them, without care on their part. And thus it was that jealousy of the power of the church, became the cause of persecution, when the governor, or the other hand, did not appoint the bishop to this authority, but required him still to secure the collection of the revenue, and the tranquillity, of his followers. Whilst in this way the church was corrupted, it suffered numerous persecutions, which led to rebellions against the authority of the bishops, which induced them to insist, the more strongly, on their divine right of governing the church, temporally, and directing, in all ways, the temporalities, and the spiritualities, of the assemblies of believers, and the whole body of professed, or professing, christians.

§ 67. There yet remains the one error, consequent upon these, for me to notice. It was, a placing the outward, before the inward; a watching for outward evidences, and works, from believers, rather than the spiritual, or inward, evidence of faith; and declarations of creeds, commenced in this way. At first, in the church as instituted, or accepted, by the apostles, and evangelists, men, were only asked, to profess a belief, that Jesus was the Messiah; that is, the Sent of God, prophesied of in olden time, and expected in his own time, by the world in general. But it was even now, that the Apostles' creed was manufactured, as given in the First Book, and as it continues to the present day, with very slight alteration, or addition. Can it be possible, you ask, that this could be an error, and be sanctioned by the Apostles, and quoted, as your faith, in the First Book? Yes; it is an error for all that. Because, though founded in truth, and true in itself, it leads, and has led, to error, and misconstruc-

tion. I admit its truth, and desire to explain it to you, not that you may continue to use it, but that you may be able to dispense with it, and rely on the higher, and nobler, manifestation of doctrine, and direction, that I will afford, to every man, who opens the door of his heart to me. I will preach to him personally, spiritually, if he will only hear me, and seek to know the Truth; for, I am, and will be, the comforter, to all who receive me as an emanation from God, or as God's Son, and Sent, or as Christ, or as the Holy Spirit. I am not particular about names, and if you only call, sincerely, for any of these, I will answer; and, if you follow my directions, I will guide you, and direct you, in every time of doubt, or perplexity; in every time of trial, be your consoler, and your counsellor; in every period of difficulty, I will bear your burden, and in every time of sorrow, comfort you. All this I will, without fail, do, if you will rely on me. For this is my mission from God. This is the work he has appointed me to; and not me, only, but every spirit that shall hereafter be the Son of God, in the same manner, and degree, that I am.

§ 68. I called myself John, in the beginning of this chapter, not because that was my name in the body, but, because, my servant John, acted for me in writing the Book of Revelation, and united with me in explaining now, what then he did not fully understand. Besides, he is a high son of God, being in the Sixth circle, of the Sixth sphere. He is a noble spirit, who delights to serve God, and who did reveal himself, to my clairvoyant spirit, Davis, when he was submissive to the directions, he received as a clairvoyant, and was content to follow them, without ambition, or sordid desires. But his unity with him ceased, when Davis left the control of himself to men of other motives, and it can never be renewed, whilst he continues in his present state of rebellion. It is true, that I permit him to write many truths, and that I allow spirits in the first, second, and third, spheres to influence, or direct him, but they are not allowed to declare, even all they know of me, to him; because, he rebels against my authority, and seeks to elevate wisdom, above love; and will, above action. The only way for him to become a truthful medium, is to return, to the subjection he was first in, to the Divine John; and, he can only do that, by returning to the state, from which he departed, when he left my servant's, Levingston's, management. Because, in that management, he was kept in subjection to the interior, and holy, directions, he received in his clairvoyant, and unconscious, state. Whereas, since, he has been used in the will of those around him, until he was permitted to use himself, in his own will. His impressions have been overruled to be a benefit, and a foundation for belief, to many. They have been so guided as to be the means of releasing many from bondage to tradition, and from worship of idols of flesh; which men have delighted to worship, ever since the foundation of the error, or heresy, was laid in the apostolic times, referred to in my revelation through John the Divine.

This will surprise many, who have almost begun to worship Davis, and others, who have honored him, as a guide. Many spiritual believers, too, will say, how can it be that he is wrong, when so many spirits have by outward declarations, through rappings, and writings, asserted, that his works were in the main true; and, that believers, or enquirers, should

read them. This was because the works of Davis, lead the mind to repose on itself, and disencumber it of prejudice, and leave it in a fit state to receive further revelation. It is a great step gained, when mind, in the body, is prepared to receive, with favor, higher, and further, revelation. This is the proper effect of Davis' book; and, I can assure all, that no believer in the Bible, as founded on revelation, has ever been led out of that belief, by any thing that Davis has written; no believer in the efficacy of prayer, has ever ceased to believe in it, or refrained from it, because he has declared it cannot move, or affect the Deity. It is true, prayer, of itself, does not move God; and, it never can change his laws, or his order. But it makes the sacrifice of the heart, and of man's free-will to God; which, by His law, he requires of man, as the means, or preparation, for the entrance of his spirits, high, holy, and pure, into the corrupt, and corrupting, heart, where they immediately begin to cast out devils, which man's free-will established there. The work of purification goes on, so long as there is a continuance of submission and sacrifice, by prayer, or in any way, to God; as long as there remains an unswept corner in the heart; and till the man is so purified, as to be a residence of God's spirit. When so his heart has become the home of the spirit, the spirit leads, and guides, him into peace. That peace, which passes all understanding, and which can never be taken away, by men or spirits, by devils or the world of evil. This it is that prayer does. And I must now tell you, that you need not get in any particular position, nor go to any particular place, to do it. Be willing to join in other's prayers, in the way most agreeable to them; if they pray with sincerity, and for good. Be desirous for yourself, to pray without ceasing; which you may do, if every aspiration, and thought, of your mind, be brought into subjection to God; and an entire willingness, to submit wholly to his guidance, and direction, be established in your heart, and mind. It is, to this, I earnestly call, and sincerely urge, you, oh! Andrew Jackson Davis! and every other child of Earth, who desires to be, speedily, a Son of God.

§ 69. How, then, were the revelations of John, or through John, to be made useful to the church, when, neither he, nor they, fully understood them. The words of his book, were to be sealed up unto the time of the end. So were Daniel's. Neither were understood by the prophets, or the bearers of the prophecy. Each knew, though, that the source was Divine, the writing, or words, given, by Divine Influx. Each submissively received, and recorded, the words given by the holy spirit to them; and, though both asked for knowledge, of the meaning of what they had written, neither of them received it. Daniel, was assured he should stand in his place, in the last day, and John, was told he should stand in his. They stand now, side by side, in the same circle, of the same sphere. And the same union that exists in their prophecies, now exists, and will continue to exist, in their spirits, which together, have progressed from the Fourth sphere, and together, will progress to the highest circle, of the highest sphere.

§ 70. The Beginning of Wisdom, a sermon, preached by this medium, under my direction, on Sunday, May 23d, 1852, at the house of William Livingston, in Poughkeepsie, at 4 o'clock and 30 min. P. M. Written by

the spirit, on Thursday, May 20th, at 4 P. M.; and, accompanied by the prayer given in the Fourth Chapter, of this book. Now, first published; having been declined by the Spiritual Telegraph, a newspaper professedly desirous of disseminating Spiritual Truth, but really outward, in its views, and aims.

THE BEGINNING OF WISDOM.

There is, in every man, a desire, to possess wisdom. It is implanted in his nature, as an aspiration leading him to good; leading him to advance; to progress in knowledge. But, by the want of a proper education of this part of man's nature, it often happens, that he is led astray, by the very faculty, that should lead him, to good. This propensity of man, to depart from good, *has* been thought to depend on the wiles of an enemy; a being that delights in man's misery, and takes pleasure in leading him into sin, which is *ignorant* error; and, into sin which is *active*. *Passive* sin, is error of omission. *Active* sin, is error of commission. But the *difference* is great before God. Man *suffers* evil without being contaminated by it; but, if he takes *pleasure* in sin, or error, he becomes a castaway. A departed one from God's grace, and love; from God's harmony, and blessings. There *is* a sin unto death, an unpardonable sin. It is the sin spoken of by Paul, and by other New Testament writers, from which a man shall not be redeemed by God's mercy. He must suffer the consequences; and the consequence, is *death* to the soul; so far as the soul *can* die. It is the withdrawal of God's favor and love. It is the absence of God's spirit, from the man, that makes him feel all this death in the soul; and makes him suffer the torments of the damned, or condemned. For these words are synonymous. Shall man escape from this condemnation, by which he is commanded to depart from the presence of God, from Christ his son, from all that is good, and pure, and praiseworthy in other beings like himself? Shall he fall *then*, to rise no more? Shall he suffer eternal, everlasting, unendurable, *unendured* punishment? Yes! unendured; for what is eternal, has not been finished; and an *unfinished* punishment, has not been endured. No: such a punishment does not *become* God to inflict; nor is man capable of enduring it. For though the *essence* of man's nature is immortal, and unchangeable, the very unchangeable, and immortal nature, prevents the possibility of condemning it to eternal sameness. All else changes but the soul of man, and the attributes of God. God himself is unchangeable; and man was made in his likeness. But, you say, man changes from day to day; and we see him all around us presenting various phases of character, at various times. Yes, he presents different phases, as do the heavenly bodies, called moons or planets. But they are still of the same nature, or essence; and, even if their form were changed instead of a change of phase, still, their essence would remain unchanged. Man, then, is in his essence unchangeable; and this results from his being an emanation from the Deity. Whatever is an *emanation* from God, is necessarily unchangeable; as you will find, fully proved in the book delivered through L. M. Arnold, and called The History of the Origin of All Things. To that I refer you.

But let us return to the unpardonable sin, upon which so much has been said and written, which *theologians* have speculated about, till they have been lost in the labyrinths of their own arguments ; and have finally allowed to stand as an opprobrium upon their science, and pretensions of being able by *reason* to find out God, or *his* unknown things. The unpardonable sin, is the sin against knowledge. All other sins are forgiven to men, but this blasphemy against the Holy Ghost, or God's spirit. For, Holy Ghost is an obsolete word, that conveys now a different meaning, in our language, from that it had, and conveyed, when the Bible was translated, in King James I. of England's time. The sin against knowledge. This, is the unpardonable sin, that shall not be forgiven unto men, neither in this world, nor in the world to come. How then shall men be rid of its consequences ? They must suffer them. They must fall from grace, and be in the power of, the will of, an enemy of God, otherwise called Satan, the Adversary. But this enemy is their own *free* will ; which, having led them to sin against Knowledge for *its* gratification, becomes, the Accuser of their brethren, that is, the Devil. Now it is not generally known that the words standing in the English version of the Bible, Satan, and Devil, are only two Greek words or rather parts of Greek words, untranslated. But so it is ; and, by diligent search, such commentators as Clarke, and Scott, and all the most *misleading* ones, will be found to admit it. And such is the explanation of them when translated, *Enemy*, or *Accuser*, as they should be. Yes, the *enemy* of man is his *free will*, and *his will*, too, accuses the brethren of crimes, and sin that they never committed ; for, he is a liar, and was so from the beginning. So, you see, my friends, I do not want you to disbelieve the Bible, but to understand it. And how can you ever understand it, but by the light of God's wisdom. For now you see through a glass, darkly (by reason) ; but by God's help you shall see *plainly*, as if face to face with a friend.

And how are you to obtain God's help ? for all are willing to be helped ; but few are willing to help. And, yet, until you are willing to help, you cannot be helped. What ! you say, shall we first *help* when we *want* help ? Yes, if you ever get help it will be *by* helping. First, God will not help those, who do not help themselves. Second, he will not help those, who will only be helped in their own way. Third, he will not be used like a servant, and made to help a man, as if the man *employed* him. None of these ways *can* you get help. You must *kneel to God* in your *hearts*. The position of your body is unimportant. The heart must be *humble* ; and must be *bowled down*, into the dust of the earth, before God. It must be willing to say, Not my will, but thine, oh ! God, be done. Nor is the lip declaration of this phrase enough. You must say it with the heart. How will you do this ! you say. By bowing humbly to God, in your *private* hours. By beseeching him to *help* you bow down. By asking him daily, hourly, instantly, and always, to help you to *do his* will : to help you to be passive before him ; and, to bring *your* will into submission, perfectly to *his*. When you can receive his commands as law ; when you can do all, and every thing, he requires, then you will be reconciled to God ; in harmony with him ; and free from *all* sin. But the unpardonable sin of disobeying his known law, his understood command, must be atoned for. He

will *not* pardon you ; he will only accept *atonement*. The atonement he asks, is a sacrifice of *your will*. By that sacrifice, you will have atoned for the sin ; and, by that sacrifice, being brought again into union, and communion, with him, you are again in a state where you are happy ; but, where you may fall again, and may remain fallen, till you have passed from this life, or state, to the spirit world ; from which no traveler returns to wander again in the body of earth. The unpardonable sin then, meets no mercy in the life to come. It still separates the man from his Creator ; who, indeed loves him, as before ; but, the man is not sensible of the love ; and, it is, to *him*, as if it *were not*. How shall the man get rid of the sin there ? For there is no repentance beyond the grave, says the Bible. And, as the tree falls, so it lies, says the inspired penman. I will explain this to you, also ; and then, we must close for this time. Unless you ask to have it read over to you ; for it is a novel doctrine to some of you, that all shall be *saved* ; and, that yet, some *sins* shall *not* be pardoned.

In the life to come, man will still be free to do good, but not to sin. Free to grow better, but restrained from evil courses. There, higher and purer spirits will, constantly, persuade and entreat him, to progress towards God. There, God will make the beams of his love felt, as soon as man is willing to feel them ; and all that man *can* do, is to *submit* to the *will* of God, as he is called on to do *here*. There, the task is more arduous, because the state is a more *inactive* one, as regards works : as regards acting upon others ; and being acted upon, by others. The last shall be first, and the first last. And yet, at last, all shall be first ; and at first, all shall be last. It is this, that I shall explain in my next communication ; and, then you may each bring a friend to hear, what I shall declare to be the will, and purpose of God. For God does not invite you here, to do *your will*, but to do *his*. And if *you* do not obey who *know*, as some do, that these *are* his commands, you shall be condemned ; for you will have committed the unpardonable sin. Let us pray—Pray to God in the heart and in silence as our friends, the Quakers, *profess* to do, but often *fail* to do.

The first, shall be last ; and the last, shall be first ; a sermon, preached by this medium, at the house of Wm. Levingston, on Sunday, May 30th, at 4 o'clock and 30 min. P.M., the same having been written, on Thursday, May 27th, at 4 P.M., by the spirit of God. Also, now, first published : the same having been offered to, and rejected by, the Spiritual Telegraph ; a paper devoted, professedly, to the advancement of Spiritual progress, but edited in the will of man, and without that submission to God's will, which is indispensable to true knowledge, and correct judgment.

THE LAST SHALL BE FIRST, AND THE FIRST LAST.

There is, in this sentence, a hidden meaning. It is a puzzling text, when not understood ; an instructive one, when explained.

The first, shall be last ; and the last, shall be first. The last, shall be first ; and first, shall be last. This is all the words convey to human reason. If you read the context, you find it does not appear to connect itself with this expression. It is a discourse on the vanity of human effort, on the futile nature of all *reasonable* exertions, to over-

come evil, with good resolutions, unless supported by God, or his influence, which is the same thing as himself, because it is a part of him. What then shall we understand to be meant by this reiterated assurance, that the first, shall be last; and the last, first. This transposition and repetition means something, for Jesus was not wasteful of words. He did not multiply them for *no* purpose. On the contrary, all he said was so pregnant with meaning, that each sentence may be amplified into a book; and though his sayings were many, his recorded ones are few. The last, shall be first with God, is the proper reading; (as I gave it in the First book of this medium;) and the first, last with men. But even this does not make its meaning plain to him, nor to you. Then I will endeavor to lighten your darkness, and to expose your ignorance to yourselves.

The first, shall be last with men. The first of God's believers, shall hold a low rank with God's creatures in the body. The first, shall be last with men; for men will despise their simplicity. They will hoot at their claims of God's revelation. They will denounce them as impostors; as unworthy of credit, or weight. They will say, Thou fool, thou art mad. Give up your vain teachings, your pretended inspiration, your ineffable presumption. Let our authorized and paid ministers, or our chosen deacons, or our ascertained to be inspired preachers, or our certificate bearing graduates, let them tell you what to do, what to believe; what this passage declares or that text means. You have no skill, no learning, no experience in teaching. How can you presume to put forth your sacrilegious hand, to stay the shaking Ark of God's Testimony!

I shall not now declare by a sign that this medium is inspired. I would do it, if it would not add to your guilt, without effecting your reformation. For as I told you last week, the known commands of God must be obeyed, or you commit an unpardonable sin. And in order to save you from this sin, to enable you to take time to listen, to weigh, and to consider, by the internal light and sense I have placed within each of you, I refrain in mercy from giving you a sign. You, some of you, think you would believe if you had some outward proof that *I* write this sermon instead of its being drawn from the intellect of the medium. Some, again, believe I write it, but that I do not know much if any more than you do. That you must try me by the laws of logic, and square me by the rules of reason. By them I am content to abide in your hearts. But you also think that you should resist conviction as long as you can, and show how powerful your mind is by combating the arguments, and finding fault with the explanations contained in my sermons. This I object to. Not because it disturbs my equanimity, but because it leaves you floundering in uncertainty. Reason, or argument, never completely settles a metaphysical question. "He who is convinced against his will, is of the same opinion still." There must be faith. There must be a willingness to *hear* the truth, and a desire to receive it *as* truth, or no progress can be made. You may come here daily, and I may preach hourly to you, and yet the wisdom of God himself, could not, and would not, affect your free-will. You have the power to be first, or last, with him, or men. Would you stand well with both? Would you serve God and the world? You cannot do it any more than men could 1800 years ago. You cannot serve two masters.

You *must* give up one. Reason tells you to give up the world. Pride tells you not to. Reason says, God's rewards are more bountiful, more glorious, more secure, than those of men. But pride says, What will the world say? They will say, he is deluded! What a pity so sensible a man should be so carried away! And, after all too, they will say, he had no evidence! The dead were not raised; the sick were not healed; the lame did not walk; the blind did not see! There was not even any rapping heard, when the beautiful explanations, that somehow were strung together by the medium, were read! How then shall I believe, you say, if God will not give me a sign? How shall I excuse myself to my friends, to my acquaintances, to the world? I *must* have a sign! What sign, oh! son of Earth! shall I give? I teach heavenly things, and ye do not turn a listening mind. You hear with the outward, but you do not open the inward. If you would open the inward, by joining with your hearts and minds in the prayer, my medium read for you last week, and which he shall read again when two or three request it, then I can affect you with a sign. Then I can give you the sign of the Son of Man coming in clouds of glory. Like the shining of the lightning from the East, unto the West, will be the rapidity with which I will pervade your heart with my presence. I will give you peace. Peace, which the world cannot take away, neither can *it* give. Peace, which God delights to perceive in a man's heart. Peace, which nothing but man's Free-will can deprive him of. But *there* is your great adversary, called in the English translation Satan, ever ready to impel you to reject me after I have entered into your heart, and conferred upon you this blessed peace. *You* will say, you cannot control your nature, it is evil. *I* say, you *can* control your nature, for God made it good, and he himself pronounced it so. But He gave you Free-Will. Free-will is your distinguishing character, and element. What you choose to do, you will do. If you choose God, well. If Baal, or the world, well. But always remember you have the choice, and that it is not left by God to me, to choose for you; but, for you, to choose for yourself. Here you are, a small number, calling yourselves Spiritual believers, asking for a sign; and, if I had promised a sign, you would have had your numbers swelled to the full capacity of the house. And yet a greater than any before given sign, is here. For here is a medium you all know to have no object of his own to serve, departing from all his connexions and church; and, at a trial to his own feelings, how great, is scarcely to be conceived by one who has not been led through it; I say, here is my servant, reading to you what I have given him for the occasion. Is it not a greater sign than to hear the alphabet called, and a few sentences tediously spelled out letter by letter? Is it not a greater sign, than to hear raps, to hear heavenly truth? Is it not better to have writing read in this way, than to see it performed, with a scrawling hand, in the will of questioners? What question can you ask so important as that ancient one? What shall a man give in exchange for his soul? or, what shall I do to be saved? It was this last, that Paul and Silas's jailer asked when he saw the sign of their authority. But would *you* ask this question in answer to my shaking *this* house, or *these* doors being thrown open? No: I tell you that if the wonderful works were done in your presence, that were done in Galilee 1800

years ago, you would still say, Let us see more done. Let us bring more friends to witness them. Let us continue to pursue our way, and do you go on your way making signs, convincing people that there is a mysterious agency present, and persuading crowds to collect to gratify a vain curiosity. But, my friends, I am not desirous to persuade you to hear wonders, but to do good. To save yourselves from ignorance, fear, and torturing doubt, To save yourselves from sin. To save yourselves from long ages of trial and atonement, in a life to come; and from unhappiness, or unsatisfied yearnings of heart, here.

To do this, it is necessary that you submit to be taught by God; and he now opens for you the door of reconciliation and instruction, through this medium; who, having submitted his will to mine, is rewarded by being used contrary to his expectation. By being called upon to do just what he in the first place most dreaded, when I proposed it to him. Yet, for all that, my yoke is easy, and my burden light. For all that, he is satisfied, and would not, by any means, exchange positions with any man you know. For the reward of, Well done good and faithful servant shall be his: and this he has been told; and he has been told he shall have greater work to do, as a greater reward. But he is no longer discouraged by being told of the work I have in store for him. He is now obedient, and passive. I can manage him freely, and he resists me not. When you are willing to be so ruled, you shall also have my government; and could you be persuaded to permit me to so rule you, you too would with joy say, Not my feet only, but my whole body. For the feet must first be washed, and then all may be supposed clean. Because that is all that is visible. But the true purification is inward, and must be by the regeneration of the heart.

The truth of the matter is, that you are too outward, and that you cannot enter the kingdom of heaven till you are more spiritual minded. It is very pleasing for you to look back, and see that you have got rid of the fetters of traditionary horror, that you no longer fear hell. But that is not all, by any means, that I want done. I do not want merely an absence of evil, to exist in man; but I want a positive good. Good works, I shall expect from you; but the first thing, I call on you for, is, your heart. Unless you give me your hearts, you cannot do me any good, nor advance your own salvation from error and ignorance.

Let us pray.

Almighty, and most merciful Father! I, who am thy attendant spirit, beloved by thee; and striving to do thy will, because I know that thy will is perfect, and that I am not perfect; because I am thy son, I desire to be like thee, and to be merciful and loving to those, whom thou hast placed in my charge. Oh! God! be thou particularly manifest in the hearts of this sinful people, who have the desire to know thee, but will not know thee: who love to *hear* of thy ways, but *do* them not. May it please thee to touch them with thy grace, and convince their reason, and lead their inclination powerfully into subjection to thee. For they will, oh! Lord God! that thou shouldst take the government upon thy shoulders. and that thou shouldst be the leader, and general, in every contest with

their will. But thou, oh! God! knowest their infirmity, and that they are dead to thee, till thy grace shall shine forth in them, and bring forth fruits proper for their state. May it please thee, then, to be their teacher and guide, and to lead them to living fountains, after which they shall thirst no more. The life to come, oh! God! let them provide for here, by living so as not to die to thy presence within them; and, so as to advance rapidly in the life to come. Oh God! thou art the giver of every good gift! Give unto us, who seek thy glory, and act in thy name, thy assistance and favor; so that we may persevere, and accomplish a good work. So that in days to come, they, with Thee, may be a bulwark against the progress of error in thy children, and against the growth of children without faith. Oh! God! help us all to pray acceptably to thee, without wrath or contention, or divided minds. So that we may love thee for thy glory, and glorify thee by our love, and be noted as thy people, amongst a people wholly devoted to thy honor, praise, and love.

Oh God! thou knowest that I love thee, and delight to serve thee; and, that *my* works do praise thee, even as *thy* works do praise thee. May it please thee now to confirm and strengthen in the hearts of these, would be servants of thine, every good resolution, every holy aspiration, every lovely impulse. May it please thee, by thy power, to establish their faith; and by thy love, establish them in grace, and knowledge, and love of thee. Oh! God! let them not be dismayed by the world's powers, or deterred from seeking to have more of thy holy communion, by tears or prayers of unknowing relatives, or friends. Establish them, oh! God! on thy holy mountain of Jerusalem; the city of David; the city, or dwelling place, of peace. And, may it please thee, to so show forth in them the light of thy counsel and help, that they may turn many to righteousness, and be strengthening pillars in Zion's Church. Amen.

Brethren, I have prayed for you this prayer, that you might have light, and life. If you, oh! people! could join me in making it, as my medium joins me, you could advance yourselves, as he has, by joining in it, advanced himself. Be faithful, and remember that each man must do his own work. No man, or spirit, however high, can save a brother, or a son, however low. Each man must work out his own salvation. And, when man *does* undertake with earnest desire, to do his own work of salvation, or uniting himself with God, he cannot fail. For God only asks you to be willing to let him help, and he will help; and if God be on your side, you need not fear man, or spirit, for nothing then can separate you from the love of God. Not height, nor depth, nor mountains or valleys of worldly elevation or depression, can separate the believer from his teacher, or the Son of God from his Father.

May the Grace of God be in you, and remain with you, now and evermore, is my sincere prayer and desire to God; to whom, is all glory, honor, thanksgiving, and praise, now, and forever, beyond the world's end. Amen.

Hymn, or chant, directed to be sung, at the first and second meeting above alluded to, written on Saturday, May 22d, 1852, and left with Jacob Fitchet to perform. He failed to do the work I gave him, for which he

was called, and chosen, and his excuse was no better than Eve's, or Adam's, for which they were expelled from Paradise; and, for which, he suffers now condemnation.

Mr. Fitchet will please to arrange to sing first (after the sermon has been twice read) the hymn "Oh be joyful all the earth," and the added verse at the foot of it, "Be joyful," etc. And then after a short pause, sing with the aid of all good and well disposed singers the hymn "I would not live alway," etc. The medium will then pronounce a blessing, and the meeting disperse.

Oh! be joyful, all the earth;
And all ye people, praise the Lord.
For he is good, and his mercy endureth forever.

Oh! be joyful, oh! ye people,
And all ye servants of his, give thanks unto the Lord.
For he is good, and his mercy endureth forever.

Oh! be joyful, all who mourn,
Be comforted all ye afflicted, very good is the Lord.
And all his works and creatures praise the Lord.

Praise the Lord, all who are upon the earth;
Praise him for his mighty works, and praise him—
For he is good, and his mercy endureth forever.

With trumpets, and with shawms, all ye people,
With every tuneful noise, and heartfelt praise,
Give thanks, for his mercy endureth forever.

Be joyful! oh! earth,
Be joyful! all ye people,
For I am God, and none other is God, forever.
For I am good, and my mercy endureth forever.

I WOULD NOT LIVE ALWAY.

I would not live alway; I ask not to stay,
Where storm, after storm, rises dark o'er the way;
I would not live alway; no, welcome the tomb,
Since Jesus has lain there, I dread not its gloom.

Who, who, would live alway; away from his God,
Away from yon heaven, that blissful abode,
Where rivers of pleasure, flow o'er the bright plains,
And the noontide of glory eternally reigns.

Where the saints, of all ages, in harmony meet,
Their Saviour, and brethren, transported, to greet
While the anthems of rapture, unceasingly roll,
And the smile of our God, is the Life of the Soul.

Order of proceeding, to be observed, at the first meeting of Spiritual believers, held (etc., as above). Written, on Friday, May 21, 1852, at 4 P.M.

First. Calling on all present to be reverent as usual at religious meet-

ings, read the rules yourself to the assembly. Hand them back to Levingston.

Second. Read the prayer I wrote this morning in the Second Book (see p. 15), prefacing it by the following remarks, which may be read or spoken by you.

My friends, I am informed that there are many here who will expect a failure. There are some who hope for good. There are others who have come merely from curiosity, whilst a few have confidence that God himself speaks to his children, as of old, through the mouths or medium of divinely inspired men. Such are right. The former classes will be gratified according to their expectation. Those who want a failure, can and may call it one. Those who have hope, shall realize their hope. Those who ask their own gratification, will witness a display of God's goodness and love for men. Whether they will be benefited depends on themselves.

Third. Read the sermon I gave you on Thursday endorsed, Given for the first meeting of Spiritual believers held in Poughkeepsie by Divine Appointment.

Fourth. Ask if it is the desire of any to hear it read again. If it be, dismiss all who do not choose to remain, and then read it again. After a suitable pause, let the brethren who can sing with fervor and spirit unite in singing the Hymn, "I would not live alway, I ask not to stay," and also the Hymn, "Be joyful, oh earth, be joyful, all ye people, for I am God and none other is God." This hymn I will write this afternoon.

Fifth. Dismiss the assembly with a blessing in these words—

May God so shine into your hearts as to expel therefrom all darkness, contention or strife. May he deliver you from your own wills, into the freedom of his glorious kingdom of peace, righteousness, and heavenly or Divine Love. Amen.

The grace of God be with you all, forever more.

Then leave without further delay or turning back.

GENERAL DIRECTIONS.

Avoid all unnecessary form or ceremony. Read and address the assembly sitting. Let the singers be prepared beforehand, so that no confusion will ensue. Leave that matter to Fitchet.

Let the assembly act as they may feel best satisfied, as regards standing, or kneeling, or bowing, during the prayer. Do you read it, naturally, attentively, and carefully. Slowly, but not too slow, for good reading.

For Levingston. The arrangements as to time and place are left altogether to you and other believers you may advise with. It will be proper for you to advise with them and select some suitable place and a time that will not interfere with other places of worship, and the form and manner of giving notice is also to be left to you and your associates. Proceed now to do your work.

Read the above to Levingston as soon as you go in. Let it be to him alone.

§ 71. Order, or Rules, to be observed, at the meetings of Spiritual be-

lievers, held, at William Levingston's, on Sunday, May 23d, 1852, and hereafter, at such times, and places, as the Spiritual believers may select, and give notice of, to the medium. To be read at each meeting.

First. The order of proceeding shall be announced by the medium, whose presence is required.

Second. The orderly attention and deportment, that becomes civilized society, will be expected from all who may attend.

Third. Seats will be taken as pointed out by the master of the house, without comment or ceremony.

Fourth. All who attend will be required to be obedient to these rules, or suffer expulsion, by request, from the master of the house, or from the medium.

Fifth. When the services of the medium are concluded, the attending believers are requested to adjourn without delay. A continuance would lead to unprofitable discussions.

Sixth. The full size of the house should be consulted in giving invitations; but the invitations should be confined to sincere inquirers after truth. Where any one is in doubt about inviting a friend or acquaintance, he should ask the opinion of the spirit, and an answer will be given through the medium. The name need not be given him, but the question must not be asked as a test, or in any similar view.

Seventh. The medium will only answer as to the propriety of permitting him to attend, and a member of the circle who shall invite one rejected by the spirit, as declared by the medium, shall not be deemed worthy of progress in truth, till he makes atonement, and confession.

Having now given a specimen of the kind of worship I am pleased with, I have only to say, in addition, that the number who attended was small, and of those, not one was believing.

§ 72. But my medium was not discouraged; because, he believed, First, that I could have made a different result, had I willed it; Second, because he remembered, that Jesus of Nazareth preached three years and a half, in Galilee, Samaria, and Judea, and in that time of almost daily spiritual ministration, and miracle working, during which crowds followed and were fed by him, both outwardly, and inwardly, and thousands, and tens of thousands, of physical cures were effected by him, was left, at last, with scarcely a follower to attend him, on his trial for blasphemy, and sacrilege, and was led to his crucifixion, amidst the jeers, and taunts, of that multitude, who, so shortly before, went shouting around him, Hosanna! Hosanna! to the Son of David! Blessed is he who cometh in the name of the Lord! Hail! King of Zion! and other unrecorded exclamations. Success, then, is not a test of merit, either in spiritual, or temporal matters. But, yet, God overrules all things for good; and however small appeared to have been the result of the preaching of Jesus, it soon, was evident, that his precepts were to be practiced, at least, to some extent, and he himself to be taken, as the great exemplar of all men. But, is my medium, to make the ridiculous pretension, that he, like Jesus, will be honored after death, even as Jesus was, because, like him, he has met with no believers here? No, I do not make it for him, neither does he make it for himself. He shall meet with believers in this state, and this

book will be the means of raising him, to a consideration, he is not properly entitled to, and does not desire to receive. For, this book, is an unfolding of knowledge, of the hidden things of God, as to which man has, in all ages of the world, been most curious. This book, enlightens them, on its darkest portions, and taken as a sequel, or continuation, of the First Book, it forms, a complete chain of reasoning, which will be sufficient to satisfy, the candid enquirer, of its own truthful character, and revelation.

§ 73. Were it necessary, I would confirm the truth of this revelation by miracles: such as raising the dead, or healing the sick. But the time, has not yet come for these. When the time comes, it will be done; and through this medium, first. But some will say, why do you not give us a sign now? This book is a sign, and he who is wise will so regard it. Blessed are they who believe; but more blessed, are they who believe, not because of outward signs, but by internal evidence. Who believe, because the witnessing spirit within themselves, declares to them the truth of revelations, made to others, for them. This will be the case with many, with all, who desire firstly, and principally, the establishment of true notions of God, and man, and the Future. Those who desire other things, before these, will not receive it, for receiving it, they would reject it, and thereby commit the same sin the Jews did, who rejected Jesus Christ; the Savior sent to them, with power to work miracles, and to teach, as no man taught. This unpardonable sin, I wish you to avoid; and, I will not force it on you, by giving the internal declaration of your own spirit to you, when you desire, before all else, the establishment of your own theory, your own church, your own doctrine, your own good temporally, or your sole good spiritually. The true worshiper, worships the Father, in spirit, and truth. And the Father will have such to worship him. But he, who blinds himself to the fact, that God is as great now, as ever; that he is omniscient, and omnipresent, as ever; that he is as willing to save men from sin, as ever; that he is, indeed, unchanged, as he is unchangeable; that he is now, as ever, willing to be his people's guide, by night, and by day; and as ready to declare himself openly, or by outward sign, as ever; can never experience, or enjoy, that peace, which God bestows upon those who receive him, in the way of his coming. Too many, ask him to come in their way. Too many, are exclaiming without authority, Lo here is Christ, or Lo! he is there! Whereas, he is in you, except ye be reprobate. And if you be reprobate, oh! child of Earth! turn, turn to God; turn within yourselves; for, be assured, that God is not very far from you.

§ 74. Walk humbly before God, do justice, love mercy, and seek by prayer to God, looking within yourself for an answer, what else he requires of you. Nothing else, you infer from the Psalmist's expression, and it is only, that you so walk before him, as humbly to receive his counsel, and direction, in your heart, or mind. For he will write his law upon your heart, and put it in your inward part. Flee, then, from the wrath to come. For the time of the end draws near, when the heavens, of men, shall wither, and roll up like a scroll, and the sun, and moon, and stars, of the imaginations of men, shall fall to the Earth, in which they originated. Then shall appear the sign of the Son of Man, Jesus of Naz-

areth, coming in the clouds of great glory. His kingdom, shall be an everlasting kingdom ; of his glory, honor, and dominion, power, authority and praise, there shall be no end. For, unto him the Sonship is given ; as Daniel declared it should be ; and, unto all men, the Son is given, as it was declared he came to all. This prophecy is now to be fulfilled. The day has dawned. The light of its glory, is evidenced in the mechanical, and physical, advances ; in the abundance of gold, and silver ; in the discoveries of science, in the revelations of spirits ; and the establishment of Christ's Kingdom, in this nation of the people of the United States, will commence, has commenced already. It will proceed, for who shall withstand him. The armies of heaven follow him, and all the four and twenty elders (the Jewish and the Christian Church,) the twelve tribes, and the twelve apostles, and the four living creatures, (the four kingdoms Daniel prophesied of,) and all the saints of the Most High, from every nation, kindred, tongue, and people, with one mind, declare, Thou art Worthy! Worthy! Worthy! Thou art worthy, to open the seals of that book, which reveals to man, the future he must pass through, to arrive at the glorious company of the Sons of God, who shout for joy, at the announcement, That now is come salvation, and honor, and power ; praise, and glory, for evermore, to the sons of Earth, to make them Sons of God.

§ 75. What then shall I do to be saved ? you will some of you ask. Believe on the Lord Jesus Christ, and thou shalt be saved ; thou and thy house. Let us see what this primitive creed required, and implied ; for this is all the profession of faith, that was then, necessary to make a Christian follower, and admit the follower, as a member of the great, and universal church of God. And this is enough for the present time, if it was enough for that ; for now, there are fewer temptations to draw a man back, from the good work, than then. Then there was persecution, and the Jew, on one side, the heathen idolater, on the other : the one, declaring, We have the whole counsel of God ; the other, pointing, to the wise, great, and good, who had worshiped, and sanctioned by their example, the magnificent temples, the splendid ceremonies, the mighty oracles, and the everlasting Gods, whom their fathers in all former time, as they believed, had worshiped. And, if they resisted both these, then came the philosopher, the gnostic, declaring, That by reason man could find out God, for the prophets had never declared as much respecting him, as they could. When all these had exhausted their arts, then came the son of Earth, unwilling to admit any man as better than himself, declaring, That Jesus was God ; and that he must be worshiped as God ; and that unless he was worshiped as very God, himself, the refusing soul must be condemned, to eternal undying punishment, in material and unquenchable fire. If not overcome by this, he must withstand yet another assault. He would be assailed by the Trinitarian, who would assure him, There were three Gods, and one God ; and that he must worship all the Gods equally, but yet only one God ; and, that should he fail to render this worship equally, and justly, he could never receive the rewards of heaven, but must suffer the punishment, of rejecting that Christ, in whom the believer had professed his belief, in the same manner, as the jailor of Paul and Silas had. But let us enquire exactly the meaning of

this profession, I believe in the Lord Jesus Christ. Jesus Messiah, is the true reading. Jesus, was the Messiah, whom the Jews looked for. He was, also, the undefined, extraordinary, manifestation, that the Eastern fire-worshippers, and the Western idolaters, expected. He fulfilled all expectations, but not to the satisfaction of mankind. All expected him to teach the doctrines, they believed, respectively; and to maintain, and establish, their own respective modes of worship. He came in his own, or God's own way, and preached unheard of doctrine, and established no church. He died, without having left directions for the formation, of a church, or a confession of faith. Still we need not infer from this, that no church ought to be organized, or that no creed should be established. But we do infer, and ought to be allowed to infer, that he did not consider them essential; nor, indeed, of any considerable importance. Then the apostles, found themselves, without any outward guide in this matter, when they began to gather the church; and they filled its offices, as seemed, at the time, wise, and expedient, by appointing discreet persons to them. Their superior claims to authority, were, as of course, uncontradicted at first, and in general, always. Though Paul's claims, were more disputed, as he had not been one of the Twelve, first chosen, though he was really the twelfth, taking the place of Judas, who fell, by acting in his own will. For Jesus of Nazareth, in his spiritual body, appeared to Paul, and called, and chose him, even as fully, and more extraordinarily, than the other eleven. Paul, then was an apostle, as he claimed to be, and the appointment of Matthias, was an act of the eleven, acting in their own wills, and without the Divine Influx, or command. Paul answered the jailor's question, What shall I do to be saved? Believe on the Lord Jesus Christ and thou shalt be saved, thou and thy house. He also told him what outward form he would require. Baptism. And immediately he was baptized, he and all his household. But, in these latter days, men have not been so easily admitted, and allowed to bring their families, unquestioned into the church. But are men, out of churches, any less Christian, now, than they were then? Oh, no, but you say the times are now different, and experience has proved to the church, that a longer probation, or a fuller profession, was necessary, or at least expedient. Well, then, you admit Paul did not know so well as you, how to conduct the church government; or, else, you claim that he did not act by inspiration, and, that, therefore, he could not be expected to choose a form, that would not need amendment. Choose for yourselves, on which horn of the dilemma, you will hang. But you must hang on one, or the other, or admit, that you, yourselves, are in error. This last, I shall take, to be the case; for, I would rather defend Paul, than you. I will then suppose, that some of you will agree with me, that Paul's creed was long enough, and then I will go back to its explanation. Christ, is put for Messiah, and you will find, that the learned admit, that it is a word put for Messiah, though not possessing the same meaning. Yet, in general, I use it freely, for its true meaning, which is Spirit of God, is expressive of Jesus's distinguishing feature, the possession of God's spirit, or guidance, in a most remarkable, and, on Earth, unique manner. Belief, then, in Jesus Messiah, was the only requirement, for faith to be professed, in

Paul's time. Or, at least, when he began his preaching, and receiving of converts. Paul, though, did explain to the jailor, who, and what, was Jesus; and showed, as he had a persuasive way of doing, that the Messiah had been, long before, much prophesied of; and, that the time for him to come had arrived, and passed; and, that he had come, in the very way, time, and place, fixed upon in the prophecies; and, that Jesus of Nazareth, was he. Then, he further explained to his attentive listener, that he must necessarily be crucified, as he was, and as I have explained to you, in this book, already. Then, as his listener, instead of asking to have the walls of the prison shaken, or the gates thrown open again, persisted in being attentive to the explanation of the brief reply Paul had made to his one great question, which in fact is, to each son of Earth, *the* great question, as he continued attentive, Paul willingly showed, how it was that belief in him, must necessarily include a belief in the reality of his miracles, and of his authority to teach, and of the doctrines, and precepts, that he had taught, or promulgated. Then, he went on, and showed to him, that if he believed these doctrines, and precepts, that he must practice them. That they were not merely matters of speculation; or themes for congratulation that they were true, and praiseworthy; but that believers were required to do something more, than to exult over the poor, ignorant, worldly-minded, outward followers, of burdensome faiths, and sectarian religions. That believers had really a work to do; First, to sacrifice to God their own will; Second, to obey God's direction, whenever they received it; Third, to desire to receive it, continually, in order that all they did, might tend to God's glory, by being entirely done in his will; Fourth, that God directing them always, they should ever be desirous to serve, and never to seek to lead, the spirit within them, and that this course would make them joint heirs with Christ, the Messiah, in the Sonship, to which he was destined. And, at last, that he should fear nothing, but trust fully to God, and to the direction of God's spirit within him, for salvation from every earthly peril, or spiritual depression, difficulty, or doubt. When this discourse was ended, Paul left a man, prepared for works, and rewards, and a man who afterwards did do work, and receive the reward of being chosen, to suffer for Christ's, or the Messiah's sake, or name of belief. He died a martyr's death, and received a martyr's reward. That of hearing, in his heart, the assurance from God, through his high, and holy, spirits, Well done, good and faithful servant, enter thou into the joy of thy Lord. Thou hast been faithful in small matters, and I will give great ones into thy charge. And, then, he became an elevated, and rapidly progressive, spirit, in the life to come. This man, never had any other creed, than, I believe in One God, and Jesus Messiah, whom he hath sent. He was a Jew, and Paul did not ask him to profess, what all Jews believed, with unfaltering firmness in that day; though, in the days of their fathers, it had been very different, and quite the contrary, at times, before the Babylonian Captivity, as I have before briefly described.

§ 76. This is the History of Paul's creed, as then promulgated; and from whence did Paul derive it? Was it his invention? or was he an inspired medium, through which God himself, by his spirits, spoke? or,

was he only impressed, with his convictions of truths, in spiritual matters? He was sometimes a medium, sometimes impressed, and sometimes, he acted in his own will, by his unaided intellect. But, in this matter, he had a more impressive conviction, and direction, than either of these. For, when he travelled with letters, authorizing him to torture, and imprison, believers in Jesus Messiah, he saw a light, and he heard a voice, saying Saul, Saul, why persecutest thou me. It is hard for thee to struggle against thy convictions of duty. Thou art already convinced that I am Jesus, whom thou persecutest, and that Jesus is Messiah. And, immediately, Paul was obedient to the heavenly vision. He did not ask for it to be repeated, or for another test. He knew, that it was pride, that had before smothered his convictions of duty, and of error, which had been growing upon him, gradually, after he had, in full faith that he was doing God service, commenced the persecution of believers in Jesus Messiah. He had his reputation at stake. He was a young man, of great prospects of advancement in the Jewish congregation, full of zeal for his church, and ambitious for himself of its honors. How hard a struggle it must have been, before he saw the vision, when he found his mind wavering between his Church, his nation, his teachers, his friends, his family, his ambition, on the one side, and the despised dogs of believers in Jesus Messiah, on the other. Believers in one, who, though his followers said, had worked miracles, had yet suffered himself to be executed for blasphemy, upon that awful, and terrible, tree, called the cross. A punishment, to the Jew, the most degrading, and the most shocking to his feelings, of the whole catalogue of criminal executions; so much so, that every subject of it, was accounted accursed, forever. Can you imagine yourself in Paul's place and situation, and believe you would have yielded to one vision, and then become a preacher of Jesus, whom you had so persecuted, and that without going back to Jerusalem, to see what father or mother, sister or brother, teacher or friend, would have thought of your vision, and what they would advise you to do? Paul, immediately, without consulting flesh and blood, began to preach Jesus Messiah, and him crucified. He did not strive to reconcile his former notions, with his present knowledge. He did not care to know, what the people of Jerusalem, who had just sent him forth to execute vengeance upon true believers, would say, when they should hear, that he, too, had become infected with the pestilent delusion! No: he had only the guide of his inward direction, the spirit of Jesus, speaking in him, to himself.

§ 77. And this guide, every man may have, if he will act as Paul did; and, surely, you will not venture to say, that any man now, can have such claims of right to hesitate, as Paul had? You may think you can say, he had a most extraordinary vision, and a further sign, by being struck with blindness! But oh! wicked and perverse generation! you are wise in your own conceit. You persuade yourselves, that electricity, or magnetism, or odic force, or the will of the medium, or your own hallucination, produces the outward signs I have allowed to be given in your day. Are you convinced by them, and led to turn inward, to see what God has for you to do? Do you ask, What shall I do to be saved? Or, Lord! what wilt thou that I do? No; you laugh, to think how disbelievers must be

confounded, at this sound, or that test. You chuckle, at the idea, that you are so far in advance of the world, as to be thoroughly convinced, that the manifestations are spiritual. You long, perhaps, to become a medium; or, to have one in your family; and, for what? Why that you could invite skeptics, terrify the fearful, shock the pious believer in the old theology, or shake the world, by astounding revelations from the spirit world. Or, perhaps, more sordid views, impel your desire to be, or to possess, a medium. Perhaps, you would exhibit for money, or, you would dig for gold, under spiritual direction; or, you would make some great scientific discovery, or settle a controverted point in history, or chronology, or geology, or science, or art, of some kind. But, for none of these things do I work. My medium has been actuated, by nearly all these motives; but I never gave him a sound, except, when, as with others, he paid his dollar, once, to Mrs. Fish. And then, under my knowledge, I impressed him so, that he prepared himself with written questions, of which no test could be made. He received his answers, and, afterward, believed no more than before. So it has been with hundreds, and thousands, and tens of thousands, of others, who have witnessed the outward signs or manifestations. Yet they have their use, or they would not have been permitted. They have their abuses, and so do all good things. But, when they cease to be useful, they will cease to be. So, in the early Christian church, there were the outward signs, of healing the sick, and raising the dead, of speaking with tongues, and the interpretation of them, of the receiving the holy spirit of God into the heart, or mind, of the believer, by the laying on of hands. But all these signs ceased, as Paul perceived they would, and now, the church still keeps up the form of some of them, whilst there is no resemblance of realization; and of others, the very nature of them, is a subject of conjecture; so entirely, and so early, did they cease to be manifested. So it will be with the outward signs, of this new movement. They will do their work, which is all the good they can do, and they will then cease. There will then be found those ready to deny they ever existed, as there are now, vast numbers, denying that they do exist. And how shall the truth of revelation then be established, if signs are withdrawn! In reply, I ask, how shall it be established unless they are withdrawn? This very day, my medium has been informed, that the believers in this place, do not think it interesting to hear revelations of God's will; but, that if any outward signs, or manifestations, are to be exhibited, they will all attend! Oh! Sons of Earth! Oh! low and ignorant minds! Whether is the altar, or he that sanctifieth the altar to be worshipped? Whether is the temple, or he that dwelleth in the temple, to be thought much of? Whether is Jerusalem the place to worship, or the place where God is? which is the heart of man. There is God. And, when you turn there for your sign, you shall have the sign promised of olden time, the sign of the son of man, coming in clouds of glory. As the lightning shineth from the East to the West, from the one part of heaven, even unto the other part of heaven, so shall the coming be. The instant, you complete the sacrifice of the heart to God, it will be filled with his glory; the glory of the only begotten son of God. Then will you find, Great and marvellous are thy works, oh! Lord God Almighty! Just, and

true, are thy ways, thou King of Saints! Wherewith shall I come before the Lord, my God? Shall I render my first born son, or, shall I sacrifice the blood of rams, or bulls, or firstlings of the flock! The sacrifice of a broken, and a contrite heart, oh! God! thou requirest of me, and of every man, and of every spirit of man. But men cannot understand this, till I establish the truth, and certainty of this revelation. They have Moses, and the prophets, and they will not believe them. The dead have been raised, and they believe that, but they will not believe me. They have had the precepts of Jesus, and they will not act upon them. They have had the Comforter, the Spirit of God, but they would not be led by him into Truth. They have now rappings, and writings, and they will not turn to God, but follow after the outward, neglecting the inward. What remains? Shall the master of the feast, say to his servants, Go out, and compel them to come in, that my tables may be filled! Shall he also turn out, those, who press forward to the table, without the wedding garment, denoting that they had not been called, or invited? Yea, verily, this will he do. He will not violate your Free-will, but he will make one more effort, to conquer your reason, and prejudice. To seize your attention, and nail your convictions. To lead you to living fountains, where you will drink, and no more thirst for the outward. To lead you to the pool, and put you in, whilst the waters within you are troubled, and before any other man gets ahead of you, robbing them of their virtue, and efficacy. My signs, shall accompany my preacher. My evidence, outward, shall accompany my appeal to the inward monitor, and, I will thus, try to, make you all mediums. Prepare then for greater things than these. For, as for those unworthy servants, who did not do their Lord's bidding, and who do not hereafter do it, they shall be seized, and bound, and cast into the outer darkness, where there shall be weeping, and wailing, and gnashing of teeth. Where, their worm dieth not; and, where, even, the ungodly perish. Perish, not by eternal death, or annihilation, but as I have before explained, perish, as regards every good motive, every lofty purpose, every desire for reconciliation, and unity, with God. Not forever, but it may be for what, to man's finite ideas, would seem forever, so long a period would it be. Repent, then, for the Kingdom of Heaven, is at hand. Repent, or fear condemnation, to the left hand of God. To that position I have described, and, in which, so long as you remain, your punishment will be everlasting. The word *everlasting*, does not express the true meaning I now have in view, nor the meaning it has in the original Greek of the gospels. Its true meaning, rendered in English, is, The continuance equal to a long and indefinite period. And, analogy of its use, in other authors, shows this. But do not think it is nothing, if it is not eternal. For, from everlasting to everlasting, that is, from one long and indefinite period to another long and indefinite period, will this punishment, and comparative suffering, continue, till you do, just what you can now do, with less sacrifice, more facility, and as sure a salvation, which, by this means may be more immediately secured to you. Be wise to day, for you know not what to-morrow may bring forth. Give your heart to God now, for to-morrow, conviction may be less strong, worldly desires more powerful, pride, or pretended, and perhaps, sincerely felt, friendship, may remon-

strate, so effectually as to place you beyond the reach of God's mercy, for this long and indefinite period. During all that time, you must suffer the want of happiness. The deprivation of the realization, of your desires. For the desires of man's Free-will, are ordained to be unsatisfactory, when realized. All is vanity, vanity of vanities, said the preacher; and, so, every soul has found it; and, so, every soul will find it, till time shall be no more. Why then will ye die? oh! people of Earth! God's door of mercy is ever open, and he calls you continually to, Come! Come unto me, all ye heavy laden, and I will give you rest. For my yoke is easy, and my burden light. Fear not, then, for when you have come to me, I am with you, thereafter, to the end of the world. Come, then, and be saved by God's Infinite Mercy, in the only way you can be saved; and, you will then be able to see, that every attempt to reach heaven, in any other way, is only a robber, or thief, like attempt; and, you will then know, that into heaven, no thief, or robber, can break through, or into it, to steal, or enjoy, the treasures there in store, for God's willing servants. Oh! people of Earth! my heart yearns for you, and I would consider the sacrifice of a crucifixion, nothing, if it would save you. Far more than that, would any son of God, be willing to suffer, if, by that means, you could be saved. But, after all that, you would still be required, to save yourselves, by sacrificing your Free-Will. No man, or son of man, or son of God, can save his brother, by giving a ransom for his soul. No, the only thing that can be done, is to persuade you to save yourselves. Save yourselves, then, Oh! unhappy, unwise, oh! ignorant, proud, People. Save yourselves, all ye who are not perfectly happy. Those who are perfectly happy, which includes the realization, at the time, of every hope, or desire, or wish, or aspiration, those, I say, who are thus happy, are saved; and they are saved with an eternal salvation; and of their joy, and pleasure, thanksgiving, and glory, honor, and praise, there shall be no end. Because, they are sons of God; one with him, in power, will, and action. And, they can never fall from that perfect unity, and oneness, they have reached, by passing through all the circles, of all the spheres, from Paradise, to Sonship. Well, then, brethren and children, you have, on the one hand, ages of separation from God; on the other, ineffable joy, and unending happiness. Choose ye, now, whether you will serve Baal, or God. On yourselves must rest the consequences; which will continue, for a long and indefinite period, in all their vast, and by man, immeasurable, consequences; and, different as they are, not more different, is the old idea of heaven and hell; except, as it affected your notions, of the benevolence, justice, and mercy of God.

§ 78. What then remains? I have called, and pleaded; I have persuaded, and entreated; I have argued, and pleaded, in God's name, in my own name, and in the name of suffering humanity. I will plead, and argue, in my medium's name. I will ask you, who have known him best, if he was ever the subject of religious excitement? If he was ever disposed to urge men to care for the future state? If he was fond of the assemblies of God's people? or, fancied, people? Has he been active in benevolence? or, ardent in the cause of suffering men? Has he been devoted, all his life, to others' good? or, rather to himself, and his own

gratification? Has he led away the drunkard, from his cups? or, the fool, from the house of destruction? Has he not rather taken care of himself? and left others to take care of themselves? Has he been an elegant writer? a pleasing, or an active, member of the social circle? Has he not rather been moody, and quiet? Has he not been reserved, and cautious, in his deportment? tedious, and tiresome, in his wit? Yet, out of this man, unpromising as he appeared, I have raised up one willing to do my work. Now, if I should sacrifice his business, reduce his family to beggary, and consign him to a dungeon, for an example of patience; would you be edified? I believe, he could bear it, though it would be a trial he would avoid. I believe, he would come out of the furnace, heated seven times hotter than it was wont to be, without the smell of fire upon his garments. But, I should not promote your salvation, by this course. I choose rather to show you by him, that business shall prosper, relatives be benefited, children be increased in beauty and intelligence, fellow men encouraged, and impelled to follow his example. I shall use him freely, and often. But, I intend to take care, that his temporalities do not suffer for your sins. That he will live, so as to use, without abusing, my favors, I believe. If he does not, he alone must suffer the condemnation. He has his Free-will; whenever he chooses to exercise it, he can. Think you he will use it? Watch him and see. But if he does, only draw from that, this inference, That whatever favors God may bestow upon His children, in the body, they may be perverted to evil, and, however, a man may be made a partaker of His grace, in this life, he may withdraw himself, and return like the dog to his vomit, or, be for a long and indefinite period, a castaway. The last state, of that man, shall be worse than the first; for, at first, ignorance was an excuse, but, at the last, the sin was against knowledge, and unpardonable. Again, then, let me persuade, and entreat, let me argue, and reason, that you should choose, for your own good, what will bring you peace here, and happiness hereafter. What will you give for these blessings? They cannot be bought, with money, or time. There is only one thing to be pawned, or exchanged, for them; and that is, your Free-Will, commonly called in the Bible, your heart. Make this a willing sacrifice, on the altar of God's mercy, and you are saved. Saved as long as you make it, and if you choose to persevere, with an eternal salvation. Oh! Son of Earth! lay not aside this book, till you resolve to seek God, and, by prayer, offer to him your heart. No matter how much you have sinned. No matter how high you stand in the outward church. Go down into your deepest self, and there, prostrate before God, make the prayer, I have delivered for you, in the Fourth Chapter of this book. When you can make that, with sincerity, and faith, in God, and with desires of acceptance with him, you are saved. When you can desire to make it thus, you are almost saved. A little more effort will then be sufficient. One more effort, one more getting down deep, into your inmost deep, will save you. May God help you, is my prayer, and that of the medium. But our prayers can do you no good. God is willing, already, and desirous, already, to help you, and he will do every thing, but force your Free-Will, to bring you into reconciliation with him.

Let us pray.

§ 79. Oh ! thou eternal, incomprehensible, almighty, and ever loving Father, and Friend ! Oh ! listen to the humble supplication of thy deeply desiring servant ; or, if not thy servant, oh ! God ! make me thy servant. Grant, oh ! most loving, and kind, and powerful Father, and Friend ! that I may have wisdom from thee to see, what way I should take ; to feel, what I ought to feel ; to love, what I ought to love. Be thou, oh ! most kind Parent ! my helper, my savior, my intercessor, my redeemer, my friend. I know, oh ! God ! that thou art all these ; but yet, oh ! kind Parent ! make me feel its surety more. Let me know the peace that the world cannot give, or take away. Be thou, oh ! Father ! my helper in this world's affairs ; and, my savior in spiritual matters. Oh ! God ! I desire to serve thee, and to do thy will. May it please thee to help me to do it. Help me, oh ! Father ! to walk as thou wouldst have me, and to pray acceptably to thee. Help me, oh ! God ! to say at all times, and under every dispensation ; when troubles surround me, and trials depress me ; then, oh ! God ! help me more, and more, till I can say, truly and sincerely, and with perfect reliance on thy goodness, and mercy, and loving kindness, all like thyself infinite ; to say then, oh ! Lord, God, Almighty ! not my will, but thine, oh ! Heavenly Father ! be done ! Amen.

Oh ! God ! hear us for thy son's sake, for thy own sake, for our sake ; and, we will try, more, and more, to become thy servants, and to be worthy of thy kind regard. Oh ! God ! thou art good, make us good ; thou art loving, make us loving ; thou art happy, make us happy ; thou art ever merciful, and forgiving, make us so, we pray thee ; so that we may be like thee, and like thy son, the Lord Jesus Christ ; to whom, with thee, be all honor, glory, thanksgiving and praise, power, will and majesty, now and forever, world without end. Amen.

Oh ! God ! let thy Holy Spirit be with us, and guide us, and help us, into salvation ; because, oh ! God ! thy Son has declared to us, thy great mercy, and loving kindness, we dare to ask, these favors, oh ! God ! of thine, otherwise, unapproachable majesty, and infinite nature. For thine is the Kingdom, and the Power, and the Glory, now and forever, from everlasting to everlasting, and so on to infinity, incomprehensible, and beyond our natures to conceive of. Amen.

§ 80. Almighty God ! who dost, from thy throne, behold all things, in the Earth below, and the heavens above, look down, in thine infinite mercy, upon thy would-be-humble servant. Grant unto me, the desires of my heart, so far as they are worthy, and proper to be granted, and fill me with love for thee, and help me, to be kind, and loving, and affectionate, and to do thy will, and to walk in thy ways, in thy peace, and in quietness, and obscurity, if such be thy will. And oh ! God ! be very kind, and loving, to me ; and preserve me, in the enjoyment of thy counsel, and guidance, in all things ; and keep me, and help me to keep myself, passive in thy hands, and in the hands of thy spirits ; so that I may work, in entire submission to thy will, and walk, always, in thy ways. And, to thee, shall be the praise, honor, and glory, forever, and forever. Amen.

§ 81. This last prayer has been made, previous to this time, by my medium, in his own will; and, when you can make such a prayer, in your own will, you will be a medium too. Be ye therefore ready, and willing, for ye know not in what hour, the Lord will come. Come he will. Have your lamps, then, trimmed, and lighted, for if you be gone for oil, when he comes, you will be ranked amongst the foolish virgins, or unwise men. Oh! my People! hear my voice, and listen to my call. I am the Son of God, and God sends me through this medium, to speak to you, to convince you, and to lead you to light and life, and eternal salvation. To the mansions of indescribable bliss, where joy, happiness, bliss, unutterable, undescrivable, and inconceivable, by men, fills every son, and daughter of man, every creature, and son of God; and every soul that, in the universe of universes, and the whole concentration of universes of universes, in the whole great, and illimitable, creation of God, is enjoying, or will enjoy it, to the end of time, and in the beginning of the eternity that succeeds to the time, when all are Sons of God. Then, shall one universal shout of Joy, and Salvation, ring through the whole illimitable Creation. That, my friends, will be the last trump. Then eternity will commence, and it, of course, has no end. Neither will their bliss have any end. What God will then have in store for them, no man, no spirit, no Son, knows. God, himself, does not know, because he has not resolved to know. But, in due time, he will make his law, that is his will, known. Would you be the last one of all God's spirits to reach his throne, his Sonship? No, you would not, I know, if you can help it. You can help it, if you will sacrifice your heart, your Free-Will. Let us pray, again, the prayer I have transcribed for you, from the Fourth Chapter and its additions.

Let us now leave this part of our subject, to return, for a time, to the Chronological account of the Creation.

CHAPTER XII.

THE DELUGE.

The Relations of the Crust, or Surface, of the Earth.

§ 82. THE time, when the Earth assumed the globular form, was about the time Venus became a ring, about the central body. The central body emitted light, and heat, as it now does, and, as it had done from its first organization, as a globe. The Moon, was separated, about the time Mercury was formed into a ring, and at about the same time, Venus became a globe. About the time Mercury became a globe, the moon also became one, and the Solar system received its present appearance of development, except, that a moon has since been added to Jupiter, in place of a ring, and Saturn's rings have been separated, and the outer planets, have had some similar changes of rings, and moons. Now this may be regarded as mere invention of the medium, by some, and it would not require

much to produce it, if the general law of development is admitted. I, however, give it, for such as can be gratified by the truth, respecting this subject; and shall extend my observations, somewhat further, on the same general principles of geology, and the formation of the crust of the Earth, and the production of the animal creation. There was a great contraction of the body, or matter of the Earth, after its first assumption of the globular form. But this was continued, for so long a period, that I will not undertake to write, the myriads of years, before the dry land appeared. The contraction was caused, or accomplished, rather, by the change of gases, to liquids, and of liquids, to solids. It is a great mistake to suppose, that the arrangement of matter into gaseous, fluid, and solid, has always existed. Comets are gaseous bodies, and represent the original, or early state of the sun, or central body, before concentration had commenced. Next fluids appeared; lastly, dry land, or solids.

§ 83. The central portion, of the planetary bodies, is now gaseous, and the theory of Symmes, is not so far from the truth, as is generally supposed. It is, however, so far from the truth, as to be unfounded, by any hypothesis, which will explain its phenomena. I shall give a hypothesis, but it will not confirm his main points, which were, the openings through the crust of the Earth. The openings, could not exist; because, the shell would contract to close them; and, if they existed, disruption of a ring could not take place, because the internal resistance would not be sufficient, to maintain the position of the crust outwardly.

§ 84. Well then, the crust being formed first of gas, secondly of fluid, and thirdly of solid matter, thickens and hardens, becoming more and more solid, till its thickness is so great, as to prevent a further contraction. Before this time, the inequalities of surface, are produced by crushings, by contractions, forcing up ridges, or forcing inwardly hollows; on the outside, on the contrary, hollows represent inward ridges, or uprisings, as men in the body term them. When the contraction can no longer proceed in this way, the preparations for the removal of the crust commence by a course of separation, proceeding within the outer crust. The internal matter, continues to contract, leaving the outer sustaining itself by its own strength. When the inner surface, has become sufficiently reduced in size, to furnish a strong shell, its contractions again begin to cast up ridges, and make valleys. In the valleys, the fluids rest; above the whole, the gaseous particles, that have escaped from within, float, or adhere, to the more solid, and fluid, surface. Then the solid outer crust, is liable to, and soon receives, such further contraction, as ruptures it into rings. These rings may conglomerate, or slide into each other, and remain separate, for some will be smaller than others. The polar portions of the old surface, or outer crust, fall to the inner crust, because they have no centrifugal force, to maintain them at a distance. The more central zones, or equatorial regions, become, more, and more, accelerated in speed, by being relieved from the polar parts. Then, the acceleration of rotatory motion proceeding, the crust, or ring, as it has now become, becomes more attenuated, and enlarges its circumference, till the motion, that has resulted from all these proceedings, is precisely such as will cause, an equality of centrifugal, and centripetal, force, at the distance, to

which the body had arrived, when the equalization took place. Then the body, or ring, continues to revolve, or rotate, about the central body, till an inequality of thickness becomes developed, by the contraction of its matter, which still goes on, and the thicker portions, drawing by more cohesive, and contractive, force, finally make a rupture, or parting, of the ring. Then, as I have before related, the ring begins to double inwardly, till it winds up, as it were, like a cord, into a ball, or globe. This globe is more solid than that from which it separated. But it is not solid. Again the contraction, and the disruption, proceeds with the first body, and the satellite also proceeds in the same manner.

§ 85. But the satellite is more nearly solid and can scarcely again throw off a ring. There is however such an instance in one of Saturn's moons, where a satellite has been formed from a moon, or satellite, and it now exists in the form of a ring. It is the third moon from the central body, that has this unique, in this system, attendant. How then did the Ark save Noah, when the Moon separated from the Earth? I will explain.

CHAPTER XIII.

EARLY HISTORY.

History of the Earth, and its Inhabitants, after the Deluge.

§ 86. THE time for the disruption having arrived, and the Ark being prepared, by the Medium, Noah, in exact conformity to direction of the Divine Influx, the windows of heaven were opened. God's mercy was displayed, to men of that generation, by signs of warning, for forty days and forty nights. Terrible to them, were the convulsions of nature. The Earth rocked violently, almost continually. The waters rushed, violently, over the dry land. The mountains fell, the lakes dried up. The whole of the race of men, then, and thus, perished, except Noah, and those whom he had received into the Ark. Noah, was a young man, and his family consisted of only three sons, and as many daughters. A small number, for the long lived, and prolific antediluvians. The Ark, had been navigated by Noah, under God's direction, to the Polar regions, where its safety was secured, by the law of which I have informed you. These polar regions, reached the under crust of the earth, without any serious shock; but the effect, necessarily, was, that the Earth began to change its axis of rotation, and thus, the one pole, became the central table land of Asia, and the other, the table land of Mexico, and Central America. This change, though gradual, was sudden enough to imbed, in ice, the carcasses of tropical animals, in the now frozen regions of Siberia, formerly, the tropical, or equatorial, portion of the inner crust. But how came the tropical animals there, if the outer crust passed off, in those regions, and became the Moon? The outer solid part, only, left. The gaseous,

and fluid, parts, descended to the central body, by the attraction of gravitation, and with them, the dead bodies of men, and animals. But the dead bodies of men, have not been found with the bodies of animals, in Siberia! They have not, but they may be, and will be, before long. For it is only of late, that the bodies of the animals were found there. Noah, now being safely landed upon the renewed, or inner crust of the Earth, left the Ark, when he found the commotions had subsided. But why did he not receive the counsel of God, as to the time, when he should leave? He did act by God's direction, to the end of his life. And, it was only because God, does not choose to have a man cease to act for himself, or in reliance upon, and by the aid of, his own powers, that He insists on his doing it. It is, in this, that a medium's submission, is most fully shown, a willingness to serve God, and obey His revealed will; and, also a resolution to work for himself, without requiring God to be his servant, because he has rendered God obedience.

§ 87. Noah, then found a country, not materially different from the former surface of the Earth, because it was, in fact, a part of it. But this old surface, was found to be less fertile than the new, under the changed condition of the atmosphere. He therefore soon sought, under God's direction, a more fertile region, which he found Eastward, in what is now called China, and what was then, the Western coast of a continent which reached over the greater part of the Pacific ocean, as its place is now called. But then the rivers in China run Eastwardly, and how could, they do that, if it were the Western coast. The change of elevation of surface, that took place under the laws of contracting crusts, submerged the great continent of the then Asia, and raised the space between that, and the central table land, on which the Ark had rested. This made the water shed itself, in the opposite direction in China; and, in their history, fabulous though it is called by learned Europeans, is found a record, of this extraordinary, and unlooked for, change, and of the devastation, and destruction of human life, which it caused. Wonderful as it was, and unheard of as it is, to the present generation, these changes were not unfrequent, in the early ages, after the disruption of the Moon's ring. But now, the hundreds of thousands of years, have so established the crust, that it no longer changes much, or violently. Slow, and gradual uprisings, and depressions, of surface, take place, and have been observed, and recorded. The last great submersion, was that of the continent, or great island, of Atlantis, which took place, about ten thousand years ago; and, of which a distinct tradition has been preserved, both in the records of the Eastern, and of the Western Continent. The one by the Phenicians, and Greeks; the other, by the Mexicans, and Peruvians; and, also, by the aborigines of Cuba, Hispaniola, and other West India islands. Suddenly, as it was, a few escaped to tell the tale; and its remains of surface, exist in Teneriffe, and St. Helena, and a few other small islands. The great ancient Asian continent, left the numerous islands of the Pacific, and the Continent, or great island, of New Holland. In the past history of the surface of the Earth, many such changes, involving vast destruction of life, and obliteration of ancient records, and monuments, occurred. Nations perished, like individuals. But these nations, people, and histo-

ries, have no interest for you, who have never heard of them. Let us return to China, the oldest, the primeval nation of the Earth.

§ 88. Noah, lived 600 years after the flood; and, at his death, saw an empire, or nation, of many millions of happy descendants. His sons ruled provinces, or divisions, of the nation, or race, and Shem succeeded him, by Divine appointment. Shem lived for several hundred years after his father's death; dying, aged above a thousand years. But why was no record preserved of this life, longer than Methusaleh's! Because, the tradition was lost, before writing was invented. Who succeeded Shem? The names of his sons, given in the Bible, have reference to nations, and to colonies, and not to persons. But the Jews, and before them the Egyptians, delighted to trace their genealogies to the utmost extent, and would not be satisfied, without reaching back to Noah. They chose Shem's line of descent for themselves; and, that was true enough, but Abraham, the son of the tribe, or race, of Terah, was an obscure man in his native Chaldea. He, however, by obeying God, became the founder of a great nation, and his chronology, becomes nearly correct, in the Bible. Then his sons, and grandsons, are traced with fair correctness, to Moses, and Joshua, and so on, down to Solomon, and the Captivity. Yet, not with entire correctness, for these records were all lost at the time of the Babylonian Captivity, and restored, from the memories of the chief men of the nation, by Ezra. The Egyptians, had records, besides those upon their monuments. On the monuments, but little was recorded, other than genealogies. The people, could read the sacred writing, as well as the priests, in an early day; and, long before they lost that ability, the scheme, for withholding from them the recorded knowledge of the past, was concocted. Copies of these records of Egyptian tradition, and History, exist, as I have stated, but when found they will not tell much more than this.

§ 89. Egypt, was settled in early time, but inundations, and physical revolutions, destroyed its population, so that its commencement of history, as a nation, commenced about twenty thousand years before Christ came in Jesus of Nazareth. Many, and various, tribes, at first formed the population; derived from India, and Assyria. At last, Menes united them all under one government, and left the nation, strong, and powerful. His successors attempted foreign conquests; but, with few exceptions, with poor success. At home, though they maintained their independence, and extended their empire by population and wealth, they, also, by marriages, acquired kingdoms in Africa, which their superior civilization, and careful, and discreet, policy, enabled them to maintain for a long period. They were at last conquered, by a race of Shepherds, or Nomades, whose original home, or at least their home for generations, was Scythia, or as it is now called Siberia. These Ycthos, or as more generally written Hycshos, were a marauding colony, like those Kimbri, and Kelts, and Germans, that made such inroads into Southern Europe, in after ages; though, they never obtained such complete possession, of the countries they invaded, since history commenced its records. Before that, though, their ravages had been more powerful, and destructive. The Pelasgians, were Scythian tribes, or emigrants. The Tuetonic nations, also trace their origin to Siberia, faintly, but correctly. The Ycthos, maintained

their supremacy in Egypt, for more than a hundred years; about as long as the Vandals retained Northern Africa, in the decline of the Roman Empire. The people of Egypt, then rose, as one man, at a given signal, and put to death, every hated oppressor, and made their memory accursed forever. The very name of shepherd, was such an offence to Egyptians, that Moses led his followers away from Egypt, almost without opposition, because they were, in general, shepherds.

§ 90. But, you say, Moses was opposed by Pharaoh; and, at last, followed with an army, from which his followers only were saved, by a miracle! No, my friend; Moses, was opposed by court intrigues. His claims to the throne, had been set aside most unjustly. The enemies of his claims, feared he might wish, to turn the strength of his followers, against the nation; and, endeavor to obtain by force, what he had been wrongfully deprived of, for the reason before given. Moses, therefore threatened, and negotiated, till he, at last, extorted from Pharaoh, a reluctant consent. But, Pharaoh felt the necessity of watching the movements of Moses, and his followers, which he did with his whole army. And Pharaoh lost that army, by imprudently attempting to follow Moses, and the Israelites, as they called themselves, in their march across the head of the Red sea. But the account, as recorded, is somewhat distorted. Its general features are true, however; and by making some allowance, for the exaggeration of rewriting them in Ezra's time, we shall easily reconcile it, with an intention to give the truth. I have already alluded sufficiently to the wars of the Canaanites, and the wanderings in the wilderness. I will only state, that the account of Eden being Eastward, in the book of Genesis, is a transcription from a Chinese record, that had been translated to Egypt, and adopted as a literal one, in their theology. In that, the change was made, from Westward, to Eastward, for Eden's locality, so as to suit the longitude of the place.

CHAPTER XIV.

LATER HISTORY.

Origin, and History, of Commercial Nations.

§ 91. THERE is another History of a nation to be written, in which you will feel an interest. That is, the History of the Phenicians. The Egyptians, were a people similar to the Chinese, in their institutions. They were separated into castes, and each followed his father's trade, or profession. They were quiet, unresisting, unenterprising, indisposed to roam. They had no ships in early days, and the fables of Grecian settlement from Egypt, had no foundation in reality. Phenicia, was the great commercial nation of the olden time; or, rather, for the ten thousand years preceding the Christian era. Their power was broken by the Assyrians, and their commerce ruined by the Greeks. They commenced

their settlements on the Levant, by immigrating from Arabia, and southern India. They extended their power, over Spain, Italy, Sicily, Northern Africa; and, in their earliest voyages, reached the ancient Continent, or great island, of Atlantis, where they had settlements, or colonies, or trading posts. The inhabitants of Atlantis, were a kindred people; but had left the original seat of the race, or tribe, at a much earlier period. From thence, they proceeded by sea, to the British Islands, to Denmark, Norway, and even to Iceland. From Iceland, they found a way to reach America; though its productions in those northern regions, had small value for them. The gold of Ophir, was obtained from the interior of Africa, which is the richest in its production, of all countries. The mouths of rivers, along, and below, the Gulf of Guinea, supplied them; by the commercial tastes of the African nations, inducing them, to resort to them, for the purpose of obtaining the articles the Phenicians sold.

§ 92. But, did not other nations, share in this lucrative commerce! None did, after the submersion of Atlantis, till Solomon persuaded Hiram, of Tyre, to allow his ships to accompany the annual fleet, that left the Phenician ports, and rendezvoused at Sicily. Their voyages were performed by coasting, and some few bold departures, on known short cuts, performed under favorable circumstances. Three years, were usually occupied in going, trading, and returning. But did not Solomon have his ships on the Red Sea! He did make a port at Ezion Geber; but, that was as a compensation to Hiram, for the great privilege, of being allowed to join the Phenician fleet, in its voyage for gold. The Phenicians used Ezion Geber, far more than the Jews; and, it was at that port, they did business, or had commerce, with India. Before that, their supplies of Indian goods, had been obtained from ports on the Persian gulf, which the Assyrians oppressed; and from which, the land transportation, was much more, than from Ezion Geber.

§ 93. The laws, and language, of Phenicia, have nearly perished. Their History, entirely so, to men in the body; except, as it is connected, during its latter time, with the Jews, and Greeks. The Greeks, themselves, were the posterity of Phenician colonies, united with Pelasgian conquerors. These again, were further mixed with other tribes, arriving from the Black sea; or, from what is now called Circassia, and Georgia. A district, which has long possessed the fairest, and noblest, physical specimens of man; and, from which, too, the Saxons were derived.

§ 94. The Saxons were not Germans, nor Scandinavians, but Georgians. They left their original, or for long time, residence, in the year of Alexander's invasion of Persia, and marched, or travelled, by slow stages, and circuitous routes, till they reached the Baltic at Riga. There they long maintained themselves, but new immigrations taking place, they were forced to fly from that country, and a small remnant of the bravest, took possession of, and maintained themselves in, the peninsula of Jutland, the neighboring islands, and the almost impenetrable marshes of the neighboring continent. Here, they arrived about one hundred and fifty years, after the Christian era; and there, they remained, as their principal seat of power, till they had by a long and persevering contest, obtained possession of England, and the greater part of Scotland.

§ 95. The remainder of their History, is well known, to men in the body; but, that they are to be the ruling, and controlling, nation, in coming generations, is just surmised, by a few ardent imaginations, who look upon British power, as the manifestation of its developement. They are not far wrong. But it is to America, we look, as the future seat of their power; for even England must fall, before the combined power of the Dragon of Rome, and the False Prophet of Europe. But, the Woman that fled to the Wilderness, and was sustained by the two wings of a great eagle, shall receive her progenitors, and sustain the power of the Saxon nation, in all its splendor, till the Fifth monarchy shall be merged, in a universal brotherhood of all mankind, under the government of Shiloh, the Prince of Peace. But to return from this digression, let us briefly sketch, the Laws, and Government, of the Phenicians.

§ 96. Their state, or nation, was composed of a considerable number of independent cities, under respective heads, comparable to kings, but not possessing absolute power. They ruled through, or with, the assistance of a representative body, appointed by the people at large. There was a federation, but its weakness cost them, their existence as a nation, when the Assyrian power became established, and aggressive. One, by one, the small states were reduced, till only Tyre remained. The colonies, had never depended much upon the mother cities, for government, and their most powerful one, Carthage, was only an ally. As is well known, they, were not unwilling to be left without the rivalry of Tyre; and, they always had some excuse, in the time of her greatest need, for refusing help. Troy, was one of the small Phenician states, and was destroyed by the Greeks, who even then, began to prey upon the Phenician commerce. The length of the siege, and the cause given for the war, in the Iliad, are imaginary; but it was a contest, that called forth the whole power, and resources of the Greek states, which also had, like the Phenicians, and as derived from that ancestral branch, a confederacy, weak, it is true, but strong, when all felt a common interest, or desire, to obtain a particular object. So, Troy fell, a thousand years before Tyre.

§ 97. The religion of the Phenicians, was a mixture of all that their commerce made them acquainted with. Its purity was maintained, in their previous land of residence; but, they adopted whatever would make them more agreeable, to the people with whom they traded; and, from them, derived human sacrifices, and fire worship. They introduced fire worship into Asia, having derived it from Africa. Zoroaster was a Phenician; and, his works, and preachings, converted the Persians from truth, to error respecting the origin of Evil, and the worship of Fire, the Sun, and Idols. They still believed in God, the Maker, and Preserver, of all things. But their recognition of him, became less, and less, as time progressed, and the priesthood declined in learning. At last, only the outward form was left of this religion; and, at the coming of Jesus of Nazareth, as the Messiah, the knowledge of the One True God, was confined to the single nation, insignificant, and contemptible, of Jews.

§ 98. Every nation that knew them, despised them. Their own dissensions, weakened them, and they were the prey of every invader, whether he marched to, or from, Assyria, or Egypt. Living in a defensi-

ble country, they seldom resisted. Their spirit was broken by defeat, and their power by dissension. Some adhered to an Egyptian party, some to an Assyrian. Some would trust to Phenician alliance, others desired to call in the Greeks. The prophets urged them to trust in the God they professed to serve and to own for King of Kings, but their faith was too weak, and their History, with the brief interval, of the reign of David, and the sway of Solomon, was a series of disasters, following a series of predictions of success if they would have submitted passively to their God; whom their prophets, or mediums, always had communion with, through his Holy Spirits. There was, at last, a cessation, under the Grecian Syrian monarchy, of the almost constant devastation they had experienced, and the successors of Alexander, respected his grant of a nominal independence. The Romans, in the beginning of their dominion, were disposed to treat the Jews, like other conquered nations; without any other rigor, than what was necessary to secure their plunder, under the name of taxes; but the Jews were so insolent, and haughty, and pugnacious, that their destruction as a nation, became, to the Roman view, a necessity. From this impending event, the Christians fled; and, warned by their mediums, or prophets, secured safe refuge, in various parts of the world. This event, was thus overruled, to be the means of greatly aiding the spread of Christianity, which was thus preached, to every nation, tongue, and people, of the Western portion of the Eastern continent. Paul, was in Rome, a prisoner for three years; and he there made converts, amongst the noblest of the Romans; and, their influence, exerted itself, to prevent a persecution of them, as well as of Jews, which was at one time threatened, by Titus and Vespasian.

CHAPTER XV.

IMPENDING CHANGE.

Changes of the Earth's surface; Past, and Future.

§ 99. WHEN the World was in its primeval form of a Ring, the solid part was accompanied by fluid and gas, because the Central body, had retired by contraction, to so great a distance from the outer crust, that its attraction, was less than that of the ring, or Earth, itself. But for this, the Earth, like the Moon, would have had no atmosphere, or fluid.

The Moon, however, has such a gas surrounding it, as suffices for the maintenance of life, in organized beings. They are not, however, like to any in the Earth, and I shall not weaken your faith, by describing them; particularly, as it is not, properly, within the limits of my title page.

The Earth, then, having rolled up like a ball, retained, at first, sufficient tenacity, and glutinosity, to be moulded into spherical form, by the laws of motion, and centrifugal force. Its center, was left hollow, as far as solids were concerned, and retained most of the fluids, which had acccum-

panied it. But, the contraction going on, the glutinous matter, which was its solid portion, soon began to separate itself, into an outer, and inner crust. It was, however, as yet, too unconsolidated, to maintain its outer crust far enough from the inner, to form a ring, that would separate into an orbit of its own. Its whole material, fell back, as it were, upon the inner crust. It was by this process, that the moon became large in proportion to the Earth.

§ 100. It was also, this process which caused the great changes of surface, I have alluded to in speaking of the submersion of continents. But this did not continue so long this time, as before; nor, so extensively. From this, will result a smaller moon, at the next separation, which as I before stated, will take place soon; that is, in a few thousand years. This second moon, will be, at first, a ring; and, at last, a globe, about half as far from the Earth, as the present moon. But, before this disruption occurs, we hope to be able to convert all the men of Earth, to a knowledge of their Creator; and, an understanding of his Laws of Being, Action towards Men, and Salvation of Men, and Spirits. But, we do not know that we shall be able to do it. Because, Man has, and will have, his Free-will. We shall ask, then, that every believer of the truth, shall work in submission to God; and, passively, by His direction, to extend this knowledge, and secure this conversion. The outward signs, of our presence, will cease very soon. But we shall ever be ready, and willing, and desirous, to work spiritually, internally, and by Divine Influx. The way to men's hearts, is always open to this proceeding, if they consent. If they are willing, we work. If they are passive, God rules. If they are passive, God rules in them, and acts through them, on other men. Who, will come up to the help of the Living God? Who, will be on his side, in the coming, the already commenced, contest, between Him, and Man's Free-will? Choose ye now, whether you will serve God, or the world; God, or man; God, or your own Free-will.

CHAPTER XVI.

ANTEDILUVIAN HISTORY.

History of Antediluvian Life, upon the Earth.

§ 101. WHEN the Earth had assumed its globular form, and had become the residence of Man, animals, had existed upon it, for hundreds of thousands of years. First, fish were the inhabitants; slightly above vegetables. Gradually, the highest form of animal life rose in the scale of creation, by the developement of the law, that spoke the Earth, and the whole universe of universes into being. When quadrupeds existed, Man's type, the monkey tribe, appeared. But monkeys lacked the living soul. The spirit from Paradise did not enter their bodies. They were like the other animals, and like the monkeys of the present day, mere animals,

mere sentient existences. But they were not without some kind of intelligence, any more than the higher animals of the present day. They had reasoning powers, though limited. They could form governments, and establish laws. But their laws were simple, scarcely extending beyond the limits of personality. Property, was only recognized, when in possession; and personal rights, were not more than the right to roam unmolested. But, there was a sentiment of justice, instilled into their being, which stood in the place of many laws; and the establishment of government is easy, when beings are already under the control of justice. These animals were somewhat superior, to the highest of the present relative tribes, or races, as men call them. They even assembled in large communities, and erected huts, in a kind of orderly arrangement.

§ 102. But, long before men appeared, these animals had subdued the earth's surface to orderly cultivation, in large districts, and preserved its security and peace, by the destruction of the animals, that would have, by their abundance, injured the harvests, or their domestic animals. For the various useful, or domestic animals, were trained into subjection, by this race of superior animals, which had thus prepared the Earth for Man's residence. For Man is helpless, nearly, without the aid of animals. He may be savage, but can scarcely be a civilized, a refined, or intellectual man, without their services being subjected to his wants, and desires, and whims. The monkey, or baboon race, then existing, having reached its highest development, Man appeared, by the development of the same law of progress, which had so carried forward matter, as to make his presence a want, or necessity, to its perfection and beauty. Man appeared first, as a few individuals, of a lower form than at present. That is, by lower, I mean, more animal, sensual, gross. This primitive man was larger, stronger, and longer lived, as I have before intimated. But the first creation, or appearance, of man, was by an act of matter; or, else, it was by an act of Deity, or of his Word. By his Word, all things were made. So, by it, Man was made.

§ 103. Can you understand the process by which matter assumed form and being, and sentiency, as an organized body, prepared for the reception of an immortal emanation from God? I fear not. My medium found what I have before written, to be, in some parts, too high for him; and wisely left it behind, in reading the book, as above his comprehension. Not that he despaired of understanding it, but that he resolved to take time to compare, and weigh, and resolve. and combine, and study, and ponder, that he might understand it thoroughly. This you must do, oh, learned man, if you would fully appreciate, and understand, my next Chapter.

CHAPTER XVII.

DEVELOPMENT OF MAN.

History of Man's Formation, and Improvement; from the Beginning, to the Present Time.

§ 104. MAN, being prepared by the Word, in the course of creation, or, development, was found in the bowels, or matrix, of a pure specimen of the highest order of animals that preceded him. He was then, very similar in form, whatever he was in interiors, to the lower animal. But, his mother having been selected with particular regard for the event, or circumstance; and the mother of that mother, having, also, been so selected, the possibility of improvement, is evident enough to human reason. But the father, was also selected, as well as the mother. For, by two consecutive proceedings, on the part of the Word, the two mothers, were induced to conceive an embryo, without an animal congress. The result, was a being highly developed, the admiration of its mother, and of all the animal race. How, you say, can such a result be possible? and does not this show, that Jesus was not the only begotten son of God? I will explain this, by calling to your recollection, that women in the present day, do, often, so conceive an embryo. Virgins, of unspotted, and unsuspected, and real, virtue and purity, have borne them. To be sure, they do not come to maturity, are seldom expelled, are more often outside of the uterus when found. But the fact is well known, that hydatids often occur in pure minded women, who have had no sexual congress. Then, all that is wanting is to have sentiency impressed upon, or imbued into, the body thus formed, and it would progress to maturity. This the Word does, and the Word also disposes the constitution of the animal, or woman, to a state in which the hydatid must inevitably be found, and provides that it shall occur, at such a time, as will ensure its safe progress to the uterus. For, it will always make such safe progress, if it occur at the period of the monthly return, or catamenia. But, if at any other period, than within forty-eight hours of that cessation, it will not pass into the uterus. Then what is the reason more do not occur in this way! First, the chances are as twelve to fifteen, opposed to one, that it does not occur at that time. Second, there is the further chance, very much against it, that it will pass off, as a foreign body, at, or before, the next return.

§ 105. How, then, is this different from the conception of the Virgin mother, of Jesus of Nazareth? She was also operated on by the Word. For, by the Word all things were made; and, therefore, the only begotten Son of God, must have also been made by the Word. But in this case, the WORD, himself, took flesh. That is, became the soul, or sentient portion, of the infant born to Mary. How, then, do we understand you, when you say, that the Spirit, or Soul, of Jesus, was selected for that particularly prepared body, because its desire in Paradise had been to do good? will be asked by many attentive readers, my medium included. It

was by the Word, that the Spirit was selected, and the Word, also joined itself to the spirit, by an intimate, pairital, union, such as exists in Paradise, regularly, and invariably, with all spirits; but, which is generally dissolved, before leaving that state, by the law of progress, that leads the spirits to want to leave that place and situation of existence. It was then the Word, and a Spirit of man from Paradise, like other souls of men, except that its motive was to do good, that formed the interior of Jesus of Nazareth! It was. The Word took flesh, and we beheld his glory, as of the only begotten son of God. Is not this plain now? You thought you understood it after the explanation in the First Book, but now you see a higher meaning. There is, a yet higher meaning, which I cannot yet make you understand. So we will leave the subject, and return to men's origin, or commencement of existence on the Earth.

§ 106. The body, being thus prepared for the first Adam, or man's spirit, from Paradise, the Adam, or soul, entered it, in the usual way, at its first inspiration. Animals do not cry out at the first breath. Men do. What is it then, but the soul's entrance, that causes the manifestation of pain? Nothing, but that, can account for it, though nurses and physicians have thought they knew the reason to be the pain the air gave the lungs. But, if that were the reason, it would produce the same effect with all animals, born in a similar manner.

There was then, one man. But, I said there were several individuals at first. This process was simultaneously carried on, in several cases. Some ten, or more, were selected for the first part of the process. Their hydatids matured, and were monkeys; to give them a name you are familiar with, and it expresses the idea of their nature. They were monkeys, superior to their fellows; and chosen for their superiority, to be the rulers of large bodies, or communities. From these ten or more, two were selected, who bore the bodies, called, or referred to, under the names of Adam and Eve, in the traditions of that event. These, were so decidedly superior to all other inhabitants of Earth, that all the race previously or then existing, submitted willingly to their authority, and thus, all the beasts of the field, and fowls of the air, as it were, submitted to Adam, by the submission of their masters, the monkeys, or primary animal. Thus man appeared: or, as it may be called, thus was he created. But the Man of the Antediluvian world, was a very different being from the present Man, as I have before intimated. He was larger, stronger, and more sensual. He was also six fingered, and six toed, and bull necked, as the human neck resembling theirs is now termed. He had a tail; and, it was the apparitions of beings of antediluvian birth, that caused the popular notion, of the appearance of evil spirits with tails. He also had horns; short, and strait, proceeding from his forehead. These grosser, and more animal parts, gradually lessened in development, till near the Deluge. Then, Noah, was again produced by a hydatid, from a selected mother, as was his wife also. This pair, then, commenced a new era in the history, and in the form of men. As before, their superior appearance, caused them to be promoted to sovereign authority, over the great mass of a powerful nation; whose sway was almost universal, and their power, and commerce, universally extended.

Here we close this branch of our History, merely saying, that analogy will properly teach man, that, as he originated, the lower orders of being, descending even to vegetable, and mineral, were originated. As he originated, so a higher developed body may, and he may infer, probably will originate. And the same analogy, will lead him to infer, that the various races on the Earth, have been found, one, after another, beginning with the lowest. That there have been successive developments by hydatis, from lowest of the negro, or still lower New Holland race, to the highest Circassian, or Saxon, type. Analogy, too, will teach him, that a greater change of form will occur, when a pair shall be got ready for the next crust of the Earth; which, will be, when the Second Moon is disrupted, when the present, or then present, inhabitants, must perish from their bodily existence, by another confusion of the elements like the Deluge.

§ 107. But, has not God set his bow in the heavens, as a sign that the world shall not again be destroyed by water! He has. But though the confusion of elements will be similar, the outer crust of the Earth is now so much farther removed, and so much thinner, that the confusion will be less; and, there will be large numbers of men, left on the ring, which will continue to be inhabited by them. The Polar regions, as before, will fall, or be attracted, to the central portion; and, again the axial rotation will be changed. The newly formed race will people that body; and they, and the present race in their new satellite, will be subject to many great and destructive operations, by the changes their respective habitations will necessarily undergo in assuming, the one, a spherical, and the other, an equalized form, and a solid crust.

Then let us return to the History of the Spiritual Influx, as manifested in the establishment of religion, in the Earth.

CHAPTER XVIII.

SPIRITUAL DEVELOPMENT.

Rewards of Spiritually Minded Men, by their Progress.

§ 108. MAN, at first, had no religious notions, other than such as were common to the lower animals. But Noah, was Divinely inspired, and endeavored to awaken in them, a desire for Spiritual progress. He did not succeed, in turning a single one of all the race, to a surrender of his will to God. But, when he taught his descendants, he warned them, by the fate of their predecessors on the Earth, to be attentive to the Divine Influx. And for thousands of years they were. For many ten thousands of years, they obeyed the warnings, and submitted to the directions, of God's spirits: transmitted through the various mediums, who were trained for that purpose. They, too, were individually attentive to the Divine Influx or Word within themselves. But yet, their disobedience, and want of submission, was so great, that none of them made rapid advancement in the Spirit

world, or existence. How is it that they were so obedient, and yet so disobedient! They were obedient to the mediums, but not to their own receptions. It is the latter, that effects the salvation of the soul. Then mediums ought certainly to make rapid progress in the next state! Not of course. Because, a medium may be used, without his being passive. He may be passive to reception, without being submissive in action.

§ 109. The last is the state of my present medium. He receives passively, and he reserves his action, till I withdraw. Then he acts in his own will. But do you not require this kind of action! Do you not say that mediums should act for themselves, and not leave their whole efforts to God! No. I say, mediums should desire to submit their actions to God's will; and, that, to be perfect, they should have no will of their own. But this would raise them to the Sixth sphere! Not quite yet, my reader. Their will must be passive, then they receive correctly. Their actions must be in accordance with what they receive. Then they are submissive in action. Because they are told they may do a thing once, they are not to suppose they may do it again, or all the time. Because, once they have resisted without evil results, they are not to suppose they may continue to be resisting. No, submission comprises not merely the surrender of the will, but a seeking for direction, in order that it may be obeyed, or followed. Then God will direct, and the medium can act in the will of the Fourth sphere, which is the highest to which man in the body can arrive. What then do I lack? all these have I kept from my youth upwards! Sell that thou hast, give to the poor, and follow me. This was the answer; this is the answer, to all, who think they have done any thing. But does this mean that you are to work no longer? That you are to sacrifice your property, your business, your family, yourself, and to wander about an object of charity? Oh, no. It means spiritually, you should have nothing. No will, no power, no action, except as you are directed to have them. That you should part with every thing, that you suppose yourself to be the spiritual possessor of, so that you can offer your mind, or soul, as a pure tablet, unwritten upon; so that God may write thereon, what may best please himself; and, that you should ever be ready to dispense spiritual bounties, to those who need them; and, that you should not only do this, but that you should do as Jesus did. He sacrificed himself fully. He gave himself a ransom for many, for he sacrificed his time, his comforts, and enjoyments of the home circle, in order that he might preach, and warn, and persuade, and threaten, the sinner, or the ignorant teacher, or professor. When, then, shall you begin to prepare for this progress? If you do not begin now, you cannot progress as fast as you may. "Time once past never returns." Let the past take care of itself. Let the dead bury their dead; do you press forward to life eternal. If you do not begin now, you may make no beginning in the body. You may do worse, you may retrograde. Begin then, now, whilst you feel some inclination, whilst you can perceive, and I do perceive, in your heart or mind some inclination to do so. Begin, and I will help you. Begin by making the prayer I gave you in the Fourth chapter, and progress to make it with the additions in the Eleventh Chapter, page 84, and you will make progress; indeed, when you have, by according with it, made that prayer your own,

you will already have made progress. Great progress. Let it be for awhile your daily prayer; for, till you have fully mastered every desire in you, contrary to its spirit, and meaning, you cannot have peace. When you have mastered all those contrary desires, and laid yourself, in your submission of your Free-will, at the feet of God, you will have that peace, which the world cannot give, neither can it take away.

§ 110. Perhaps you have never had a taste of this peace. If you have not, you know not how great is the reward I offer you. It is passing all understanding. The reason of man can never comprehend, or understand it. It must be experienced to have any correct idea or knowledge of it. It is as far beyond contentment, as contentment is beyond repining. It is as far beyond joy, as joy is beyond sorrow. It is quiet in its manifestation, but deep in its channel. It flows ever, from the pure fountain of bliss which wells in the throne of God, and proceeds continually from thence, to every part of the UNIVERSAL WHOLE. A higher Universe, than I have yet spoken of. Before I spoke of an Association-of-Associations-of-Associations combined into a WHOLE. Now I speak of a Combination of these last named Combinations, arranged into the Great UNIVERSAL WHOLE. Does this comprise THE WHOLE of Creation. No, finite reader, INFINITY cannot be described to you, in language comprehensible by material minds, as all minds are, to a greater or less degree, whilst in the body. Let us then pause. God's bliss not only proceeds, to every part of the Universal Whole, but it proceeds to every part of the Infinite Creation, continually. It is never in the least degree scantied, or lessened. From everlasting to everlasting, that is from one indefinite period to another indefinite period, it proceeds unabated, without limit, without cause, except God's Will and Mercy, without money, and without price. It is this bliss, which, entering into the soul of man, when he has submitted himself to God, becomes, or forms, within him, that peace which the world cannot give, neither can it take away.

Let us pray.

§ 111. Oh! Almighty, everlasting, and unappreciable, God. may it please thee to look with ineffable mercy, upon this reader of thy Revelation. So that he may understand, and believe it. So that he may comprehend, and receive it. So that he may feel, and know, the certainty of thy Divine Word, herein contained. The Word of thy Power, that took flesh eighteen hundred years ago, and now desires to penetrate, and pervade the bodies and souls of men, in this transitory state of existence, which they call Life. Oh! God! may it please thee, to aid by thy Power, sanctify by thy Grace, establish by thy Will, and confirm by thy Love, and Mercy, the good desires that sometimes arise in the heart of this reader. May it please thee, to help his every effort, to control his passions, to overcome his base inclinations, his unworthy motives, his unwise resolves. Oh! God! be merciful to him a sinner. Oh! God! have pity on him, a low son of Earth, who has aspirations at times, and hopes always to reach forward to something better, without knowing how to progress, or what desire. Prepare him, Oh! God! for advancement into the Life to come; and, for the union, and communion, of thy Holy Spirits; who desire,

Oh ! God ! to be his helpers, and to serve him as willing servants of all whom it pleases thee to raise, to the high and holy calling ; wherewith are called all the spirits in thy Paradise, and in every stage of their existence. Help us, oh ! God ! to do thy Will, and perform thy Pleasure ; and be our Mighty God, our Everlasting Counsellor, our Prince of Peace ; and not only, oh ! God ! to us, but to this reader of our Revelation of Thy Will. Save us, and be our Redeemer, oh ! God ! and help this man, this reader, with thy sure Power, so that he, too, shall be speedily redeemed from the law of Sin and Death. Be his Comforter, Oh ! God ! even us thou hast been our Comforter, and be our Helper, to help him. Amen.

CHAPTER XIX.

THE MOON.

Changes of the Moon's Surface.

§ 112. THE causes that retain the Moon, in an orbital revolution, precisely equal to its rotary one, are interesting, and instructive. Their explanation, will also remove an objection, or argument against the theory I have made known, of the formation from a ring, of this body. It is easy to suppose, that bodies having a rapid axial revolution, might become round, after winding up into a ball, or spherical body. But how can the Moon get this spherical shape, and have an axial revolution, precisely equal to its orbital revolution ?

§ 113. At first the Moon had a rotary or axial revolution quite rapid, which it received in the way I have described. Then it ceased to revolve, in consequence of a flattened pole. This became so flat, as to be thinner than would support itself. It collapsed, and fell to the inner crust. The inner crust again, having now no counterbalancing attraction to sustain its equilibrium, also met, by attraction, the opposite side of the outer crust. So that the Moon is really a shell, open at one part of its periphery, containing a ball, resting on the inner part of the shell, opposite to the opening. It then presented this heavy side, where the two crusts touched or joined each other, to the earth ; and, by the Earth's attraction, it is ever maintained in that presentation. The opening, which is about eighty degrees across, is, consequently, ever invisible to Earth's inhabitants ; though it is seen from other planetary bodies, and from the sun. It is also so small, as not to interfere, with the presentation of a globular shadow, during eclipses. This form of the Moon is an anomaly in this Solar System. But other systems have similar cases, though they are comparatively rare.

CHAPTER XX.

THE SUN.

Nature of Heat ; and Condition, and Climate, of the Sun, and other bodies.

§ 114. THE cause of the supposed increase of heat, towards the center of the Earth, is the concentration, or solidification, of matter, continually going on. By this, the latent heat of gases, liquids, and softer solids, is set free. This heat, then reaches the surface of the Earth's crust, by degrees, by transmission through the solid matter. When it reaches the surface, it is dissipated again into the gases, and atmosphere, which retains, and multiplies, and guards it.

§ 115. But then the atmosphere does not grow warmer, at least has not within the memory, or historical records, of man, but rather the contrary ! The caloric, or heat, which is a definite substance, as much so, as a gas is a substance, extends itself, in an extremely rarified form, in the upper or outer regions of the atmosphere ; and would, in time, become luminous, like the Sun, if it were not returned to the Earth, by the Sun's rays, which thus obtain their heat. There is now, no more brought to the Earth's surface than formerly ; because, formerly, the heat derived from the interior was much greater, the changes from aeriform to liquid, and liquid to solid, proceeding then with great rapidity, and nearer the surface. The changes are now more distant, and are also fewer there. But the reservoir of heat in the atmosphere has increased ; and the Sun's rays are more fervent, than ever were experienced before, since the deluge. The luminous appearance of all the stars, is obtained from this source. The faint luminosity, of the Moon and of the other planets, as may be observed, exists when unilluminated-by-the-sun-portions are visible to us, is caused by this collection, or reservoir of caloric in the higher or outer region of atmosphere, surrounding each.

§ 116. The spots on the Sun, are caused by depressions of its calorific stratum, which themselves result from an attraction of its internal crust of solid matter ; which, at times, draws into itself, a vast portion of the outer crust, and into this chasm, the atmosphere rushes. For the consequence of the solidification, or concentration of the interior matter, is the formation of a vacuum between the two crusts ; and, until the outer shell is strong enough, to sustain its own gravity and form, it is liable to these collapses.

§ 117. Now, with a brief sketch of the climate of the Sun, I will close my explanation of the Solar System. The Sun receives no heat from other bodies, as the planets do from it. But it possesses great internal heat, because the process of solidification, or concentration, proceeds largely, and rapidly. Its surface therefore is warmed by its internal heat. Its atmosphere, is also highly rarified, and warmed by the same cause. Its light is derived from its own luminous atmosphere, and it is only through

the occasional openings, or spots as men call them, in its luminous atmosphere, that its inhabitants can look out upon the glories of the great expanse. Their knowledge of it is, therefore, very limited. But, the beings existing upon its surface, are of a high order; because, they are the result of successive formations, like Adam and Noah, taking place after each successive departure of its attendant planets. In all other respects, of its scenery and inhabitants, it resembles the Earth, and the other planets.

§ 118. Comets, are the fragments of atmosphere arising at the times of disruptions of planets, or planetary rings, from the Sun. When they approach the Sun they become luminous, from the reflection of his rays, from their denser portions. But, this denser portion becomes elongated, by the powerful attraction of the Sun; which brings its more solid portion into an accelerated progress, as it reaches, nearer and nearer, the focus of its orbit. None of these bodies, extends far beyond the outermost planet's orbit; though some reach so far as to be lost to the Sun's attraction, and fall into the atmosphere of some other body of the Solar system.

§ 119. The Aurora Borealis is caused by a movement in the stratum of the atmosphere, which is highly calorific, and the movement of its particles, makes the calorific stratum luminous; thus forming a faint representation, of the manner in which the Sun is heated, and lighted, from its own luminous atmospheric stratum.

§ 120. Now, a word upon Aerolites, or falling bodies, which occasionally reach the Earth; and, are often seen, in their progress through the luminous stratum of atmosphere, where their rapid motion, produces such a disturbance, as makes visible their course, but not their bodies. These foreign bodies are the fragments of planets, and of the sun, set free at the time of various disruptions, of the rings of those bodies; and, since that, revolving in erratic courses, about the Sun, or the Earth. At first they are gaseous, then fluid, then solid. They are, in fact, comets, solidified; and, like most comets, small. Very few of the comets would weigh twenty tons, if placed upon the Earth.

CHAPTER XXI.

PHYSICAL PROGRESSION, CONTINUED.

History of the Future of Anglo-Saxondom, and of the New Jerusalem.

I MIGHT call this PART III. ; but I refrain, as it would look so formidable as to size, whilst it will be brief. I shall, in this, briefly sketch the future progress of mechanical, or physical, discovery or art. But not by such particulars as will enable men to make the improvements referred to, in any other way than they have been made previously. That is, by patient thought; and, Divine Influx aiding their own endeavors to benefit mankind. Small success is ever the result of sordid motives of action, in these departments.

§ 121. Ships will yet be built, though Railroads seem now to be fast arriving at the highest possible speed of travelling, yet, ships will be built to excel, in speed, the swiftest Railroad train, now or hereafter to be established or operated. The Atlantic, between New York and Liverpool, will yet be crossed in 24 hours, by power acting upon its waves.

§ 122. Balloons will be produced, that will navigate the air, with considerable success. But their results, in voyages, must always be irregular, and they will bear to the rapid ships, the same relation that sailing vessels do to steamships. A few occasional, extraordinary voyages, may almost equal the more perfect form, or manifestation of power of movement. But the great average will be far behind.

§ 123. Shall land travel then be stationary? Oh, no. The Railroad trains shall yet reach a speed, of one hundred and twenty miles an hour, for loaded trains.

§ 124. When will these things be, and what shall be the signs of their coming?

The signs, are evident from the past progress of men. Looking back fifty years, see what has been done. Look forward fifty years, and imagine an accelerated progress. For acceleration is the inevitable result of progress, unless some other principle interferes to counteract it. But you do not know, that that some other principle may not interfere, now or soon, in this matter! Well let that pass. I tell you what will be. You may judge hereafter, how worthy I am of belief. And, if you are wise, you will conclude that this entire book is truth, and nothing but truth.

§ 125. The time, for the greatest of these improvements, will be after the downfall of British power; which must, and will, fall before the efforts, the last great successful effort, of the Dragon; the Seven Headed and Ten Horned Monster; the last phase of the Fourth, or Roman, Monarchy! Yes! the mighty power, the vast empire, that the genius of Anglo-Saxons, and the favor of Providence, has so rapidly established, and now so wisely sustains, must be resolved into another form.

§ 126. Let us recur to the Book of the Revelation of John the Divine. There we find the Beast, or, if properly rendered, the Living creature, or, the Seven Headed Monster, which is there put for Daniel's Fourth Kingdom, will combine with the False Prophet. The Dragon will give his power to the False Prophet; and, they will place a mark upon men, so that no man shall buy or sell, unless he have the mark. That is, they will restrict men from preaching any other religion or doctrine, than they please to have preached. No man shall buy or sell, any other spiritual matter or thing, than they have marked out for him. That is the meaning of the passage. For the prophecy relates mostly to internal or spiritual matters. This is rapidly becoming the case, in reformed church government in Europe, as well as in Roman Catholic church government. They are beginning to combine to tolerate no other.

§ 127. The British Government forms the only European exception, to this state of progress; and this, will the more incite the combination of the Dragon and False Prophet. They will persecute the Woman. Britannia is the Woman. Her child is America; or more particularly, the United States of America. Her child is upheld, or protected, by its na-

tional emblem, The two wings of a great eagle. But the Woman was not destroyed, for the Earth helped the Woman, and drank up the flood which was cast out of the mouth of the Dragon. The Earth is the flood drinker; that is, the absorbent of all that the Dragon casts out after the Woman. The Earth is the Continent of America. It will receive, and absorb, all the armies, which the European armies shall send forth from its shores. It can absorb them without injury. Indeed with benefit to itself. It will thereby be rendered more prolific. What? then, will Britannia be in America! that America shall absorb the waters, or floods of men, which shall be sent forth, to fully overwhelm, and completely destroy the Woman of Britannia? Yes; there will be found the refuge of Britannia's nobles, royalty, and riches. There will be found every true Englishman, every high minded Anglo-Saxon, whether England, Scotland, or Ireland, is the land of his birth. There, will all seek refuge, when invasion shall have conquered, and power overthrown, that liberty of conscience, that security of personal rights, that guarantee of property, and of liberty of speech and action, which is the boast of the native Englishman, the glory of the British Constitution, the first of the Anglo-Saxon laws, institutions and character. Will this be in our day? Yes. The day is near at hand, when, in an hour, all shall be destroyed. The modern Babylon, shall become the prey of the spoiler. That City, never yet conquered, shall fall to rise no more. It shall become the residence of every unclean thing, which the foulness of Europe can pour forth. In it shall no more be found the peaceful pursuits of industry. It shall decline and be heard of no more. And, all the spectators, standing afar off, upon the shores of America, shall say, Alas! Alas! that great City! for in one hour is all her glory destroyed. And the shipmaster, and those who go down to the sea in ships, shall weep and mourn, for no man will buy their merchandize any more. Yes, freights will be dull. Ships will rot in the ports. For commerce will be destroyed by the fury of the war, and the ships of Britannia shall seek refuge in America's ports.

§ 128. The colonies of Britain, will gladly coalesce with the United States, when the British Isles shall be ruled by the Seven Headed Monster. One mind, and one thought, one government, and one nation, shall then comprise the Anglo-Saxon race. The mind and thought that pervades it, shall be resistance to tyranny, and the destruction of tyrants. Then will commence the real struggle, between the Past and the Future, the Fourth and the Fifth Monarchy. Then will all the powers of Earth and Hell, be arrayed against Heaven and God's spirits. But, the armies of Jesus shall follow him. His sword will bear the inscription of THE WORD OF GOD. And can you doubt as to who will be victorious? But, if the Earth be America, will not that be on the victorious side? Only, when America, by her inhabitants, shall have submitted to be led by him. But he goes forth conquering, and to conquer. He has already mounted his courser. He is riding now his White Horse. He is King of kings, and Lord of lords; and, in him is Salvation, and Power, and Glory. Submit, then, oh! reader! to him. Give him your heart, now. For the great day of battle is at hand, and the blood shall flow, so that it shall be to the horses' bridles.

The Earth, here stands, not for America, but for the power of man Men under their own guidance. But, the armies of Heaven will be composed, of such as are led and guided by the Lord Jesus Christ, or his servants. And such guidance, and leadership, is the same as that of God; as I have before shown. Death and Hell shall be taken captive, and Satan shall be bound a thousand years; after which he must be loosed a little season. Death, here alluded to, is death of the soul, or separation of the soul from God; not its separation from the body. Hell, is the punishment received for sin, which is, as I have shown, the want of happiness; the existence of unsatisfied desires; the realization of man's hope, which never satisfies him, or makes him happier.

§ 129. And Satan, is *The Accuser of his Brethren*; which is also the outward desire, *The Free-Will of Man*. This, leads him to glorify himself, at the expense of his consideration for his brethren; and, to accuse them in conversation, or thought, of evil desires, bad motives, and unworthy actions; of which, there is no other proof, than the desire in his own heart, to do the things so charged upon the brother man. He will be bound for a long time, for the Day of the Lord. For a thousand years are as one day, saith the Lord. So declares the Psalmist. And so this was intended to be understood. That so long as the Day of the Lord continued, in a man, to exist, so long Satan, The Accuser of his Brethren, would remain bound; and, when that Day ceased, by the man leaving his state of submission to God, then Satan, or The Accuser, would be loosed for a little season. He would then go about as a roaring lion, seeking whom he might devour; for the last state of that man, would be worse than the first. He would gather together the opposition to God, from every place in which it could be found, and in the valley of Megiddo, or of slaughter, he would be overthrown; and, the camp of the saints of the Most High God would be established in safety, after the death of the body. Then Satan should be finally bound, and placed in the bottomless pit; and a seal put upon him, that he should deceive the nations no more. Now I have explained this in the past tense, for it has taken place with men, continually, for a longer time than since John wrote; but it is also true in a future tense, for such will continue to be the course, and experience of men, in the body.

§ 130. At the last, will descend the New Jerusalem, arrayed like a bride for the arms of her husband. It will not be an outward city, but an inward residence, for the saints of God, in the heart of man. When man yields his Free-Will, in submission to God's-Will, he will find this city coming down from Heaven. It will be to him as beautiful, as it is described by my servant, and medium, John. But, it will also be the purified, and sanctified, residence of myself. For I will be the Comforter, to him who submits to God, and becomes passive to my holy influence. To him, will I be King of Kings; and, to him, will I be Lord of Lords; and, to him will I be King of Saints; and, to him will I lead the armies of Heaven with the Word of God upon my sword. But, is there not to be any other sense, found in this revelation, or vision! Yes, there is also an outward sense; for, in all that I delivered to John, there is an outward, and an inward sense. The outward sense has been seen, and declared, by Prot-

estant commentators, as far as the prophecies have been fulfilled. The last, is now near fulfilment. The Fifth Monarchy of Daniel, the Holy City of John, is about to be established on the Earth, in an outward form. The United States, already exist as the Fifth Kingdom. The Holy City is proclaimed in you by this book. When I shall have still further proclaimed it, I shall make you willing to have it come outwardly. The signs of its coming, will be a general belief in my revelation. I will establish them, by signs and miracles, in my own time; which, is near at hand. I will raise up servants, or mediums, in all parts of this Kingdom, who shall declare its truth. Who shall be willing to sacrifice their fortunes, reputations, lives, and families, for it, and for their faith. Verily, I say, they shall have their reward. Well done, good and faithful servant; shall be their great, and exceeding reward. But not a hair of their heads shall be harmed. No smell of fire shall be on their garments. I say unto you, that he who shall give up father, or mother, wife, or child, lands, or houses, ambitious hopes, or political consideration, shall receive a thousand fold in this bodily life, and in the life, or state, to come, in the Spirit World, Life Everlasting; Life Eternal, in due time. Fear not, I am with you to the end of the World. On the Peter, or *Rock* of Faith in Me, as The Christ, The Son of the Living God, I will build my church, and the gates of Hell, or man's opposition, shall not prevail against it. Be ye also ready, for I am coming soon. Be ye also ready, for ye know not the day, or the hour, when I shall come. Be ye also ready, for as soon as you are ready, I will come. I will enter your heart, when you submit to my will. And, My Will, is God's-Will.

§ 131. Let me then, once again, entreat you, that, laying aside every prejudice of education, or tradition; every worldly excuse of want of time, or opportunity; every desire of self gratification, like love of ease, or of power, or of consideration amongst bodies of men; every form of church censure; every reliance on worldly judgment, that you resolve to go down into Jordan; the lowest valley of your country, or heart; and be baptized with the Holy Spirit, and with Fire. This is the baptism I called my followers to, 1800 years ago. And this baptism by Fire, is a baptism of God's Love; that, as a consuming fire, will purify your wicked heart, of every impure desire, every unworthy motive, every unholy aspiration, every desire to do your own will; and, implant in it, the ashes of joy, for mourning; and the oil of joy, for consolation. Let me entreat you to submit, whilst you have the free choice. Accept my invitation now, whilst you can refuse. Do not, oh! hardened heart! refuse to admit me, because you have the power of reason, and can argue after you are convinced. Do not refuse me, because you would show your stronger mind, your really rebellious disposition. Submit to me, as a little child submits to its father's teaching. Receive my authority as parental. Be ye as little children, for of such is the Kingdom of Heaven; and, except ye become as such, passive, obedient, loving, and reverent, ye can in no wise enter into the Kingdom of Heaven; though that Kingdom of Heaven is within you, except ye refuse to have it there.

§ 132. Now, let me once again appeal to you, by every consideration of your own and others' good, by every desire you possess for true happiness,

to turn once more to the prayer of the Fourth Chapter ; and strive, with all your power, to enter into its spirit ; and, in reading it to make it your own. It is only your Free-Will, I ask you to surrender. And, I ask you, not to give that to man, who might make a bad use of it, but to God ; to his Holy Spirits, who will let you work in their Will, which will be a great deal better. God is wiser, happier, better, and lovelier, than you ; and, if you act in his will, you must be brought to such resemblances to him, and his nature ; and, your manifestations must come to be, so much like his, as to make you with joy declare, I give thanks, oh ! most High God ! Father Almighty ! that thou hast been pleased to make known these things, to babes and sucklings, in men's opinion, and to withhold them, from all who will not cease to be strong men. Now, my dear reader, let me again ask you, to turn to the Fourth Chapter, and make the prayer there, your own. You will so find, that God is good, and that in him is no shadow of turning. Read it, as yours ; and say, Amen, in your heart, as if you had composed, and offered it, by your own intellect. Amen.

CHAPTER XXII.

THE TIME OF THE END.

Present History of Anglo-Saxondom, and the New Jerusalem Present Call on All Men.

§ 133. WHEN I left the theme of America's future, I said I would portray some of the features of the future greatness of her extent, and power. Let us, then, once more return to the consideration of Daniel's two visions, and his interpretation of the vision of Nebuchadnezzar, and the part of John the Divine's Book of Revelation, which refers to the Fifth Monarchy of Daniel.

First, I will recall to your memory, that the Fifth Kingdom was to have no end ; and, that the Fourth Kingdom was to exist, till the commencement of the Fifth. The Roman, or Fourth Kingdom, has continued, by a constant succession of princes, under the names of Consuls, Emperors, Exarchs, Popes, and has been distinguished, always, as the Holy Roman Empire, since Christianity was the religion of the State. Was not then this empire, the Universal reign of Christ, when his worship was extended over all of it ? By no means. Where do we find the City of Peace, the New Jerusalem, which was to come down from heaven ? Where do we find the great gathering of armies, alluded to as to be in the latter time, when the Dragon, and his angels fought, and prevailed not ? Nowhere in the history of the past. Let us see when Daniel declared the time should be, that the Fifth Kingdom should commence. Unto twelve hundred and sixty days, or years of men, would the time be, after the daily sacrifice should be taken away, and the abomination that maketh desolate, set up. These are the times of reckoning. From the time first

mentioned, and from the time last mentioned, we may derive the exact time, when the existence of the Fifth Kingdom shall commence. From the time when the power of the Pope of Rome was fully established, as an abomination that has since desolated Christendom, to the declaration of the independence of the United States of America, is 1260 years. And what was the daily sacrifice, that was then taken away? It was the sacrifice of the heart, which was then no longer required; but, indulgences, and pardons for sins, were granted from that time, by Popes, Bishops, and Priests. The Greek branch of the Christian church, too, went astray, at the same time. They, too, declared the Head of it, to be infallible; and endowed with power to forgive the sins of his fellow men. This, was not so unguardedly claimed, as by the Roman Church; but, still the claim was made, and established.

§ 134. But then Daniel was referred to another time; the twelve hundred and ninety days, or years. Blessed are they who continue to wait for that time. Then, the last period given, is the thirteen hundred and thirty and five years. At this time should the end begin. And this time has expired. The year 1851, so called, of the Christian Era, fulfilled, and completed, the prophecy. But the armies have not yet appeared under the leadership of the Dragon, and the Lamb! The New Jerusalem has not yet descended, like a bride adorned for her husband! But the time has come, when these will occur, and has occurred, individually. I, however, admit, there is also an outward signification, which must equally be true. The armies are assembled. They have had one great battle, in Europe, during the year 1848. They will have another presently. The last great battle shall be in the coming time, but very soon. Then the time has not yet arrived, when the kingdoms of this world shall be the Kingdoms of the Lord Jesus Christ! Not outwardly. Spiritually, his kingdom is established, in some minds. But this, you think, has ever been. It has never been fully established in any one mind. But it is near at hand, now, with many.

§ 135. Where then shall we look for the outward New Jerusalem! In America. It came down from heaven in 1776. In the succeeding thirty years, it acquired strength enough to declare war against the Dragon; then represented in its temporality, by Bonaparte, Emperor of France, and of most of Europe, but certainly Master of Rome. But, did the United States declare war at that time, against the Emperor of France and Italy! Yes, in effect they did, when they threatened war, if their demands were not complied with. But a peace had just been concluded and a territory acquired by the United States from France! It was wrested from the Dragon, by fear of its loss to the Anglo-Saxon mother country; and by the demands of the government of America. Its cession and acquirement, though peaceful, outwardly, were, none the less, an outward triumph. Again, let me remind you, that the last of the times set forth, expired in 1851. In that year, liberty, extinguished in Europe, fled to America. In that year, the last remains of religious toleration, began to be extinguished in Europe; whilst, even England was driven to further resistance to the spiritual, and temporal, assumptions, of the power of the Dragon.

§ 136. But, then, how were they so blessed, who waited, and came to that year? Because, in that year my revelations commenced, through my servant Hammond. I caused, lower spirits to deliver, to him, "Light from the Spirit World." Did this produce great consequences? It awakened some, it confirmed others, it led to the establishment of my medium in passiveness. He, as a consequence, became qualified for his high office, that of being passive in my hands, and delivering to the world, or inhabitants of Earth, what I choose to reveal. He is improved by his reception of this book, and has resolved to serve me only, hereafter, as I may direct.

§ 137. I shall use him more. But not merely in writing. I shall use him to declare verbally, and orally, my revelations. When called upon, he shall go forth with power to perform miracles, and to make outward signs, even as I may direct him to reveal their coming, or intended performances. He shall have power to raise the dead in sin, to a knowledge of God; and to reconcile, or heal, all who are sick at heart; lame in spiritualities, from hostility, or opposition to Divine Influence. He shall be also a worker of outward signs, such as healing the sick, and raising the apparently dead. But, when shall these signs appear! Whenever he shall declare them as at hand. I will speak to him, at the time they shall be done, and he shall obey me, in making known their intended performance. But, shall he not fail to succeed at times? Yes, he is not so entirely submissive to my will, as he will be, and as he should be, to be free from rebellious desires, and unwilling performances.

Let us pray.

§ 138. Oh, God! Almighty Helper, and Everlasting Father! may it please thee, to make thy servant, L. M. Arnold, a patient, submissive medium, of thy communications to mankind; so that he may be passive in thy will, and in the hands, or will, of thy Holy Spirits. May it please thee, Oh! God! to accept of him, with all his imperfections, with all his shortcomings, and to pardon him, for all the manifold sins, which a long period of worldly mindedness, and mingling with the world as a part of it, have impelled him to, and his own Free-Will has helped him to perform. But, oh! God! may it please thee, now, to let him atone for them, by being thy servant, in this life, in the body, and thy son, in the life to come, in the spirit. And, may it please thee, to manifest through him, thy power and wisdom, so long as he shall clearly, and fully, give to Thee the praise, honor, and glory, of all his works, as of right it belongs to Thee, both now, and forever. Amen.

§ 139. He, the Medium, accepts the prayer as his own, which I have made for him to the Father. Will it be granted? All power is given unto me, both here, and in Heaven. Why then need I pray to the Father? Because, the Father's will is, that all his sons, or spirits of every degree, shall have all power through him, when they submissively ask him for it. And, because I am his son, possessed of this power, extensive, as I have previously shown it to be, I am in possession of it, as knowing how to use it; as having my will, in such perfect submission to his, that I always act in his will, and never in my own. But is not the prayer in your own will?

Not at all. It was God's will that I should pray so to him, and it is pleasing to him, not only as a manifestation of my submission, but because it is a pleasure to him to grant the desires, and petitions, of his servants, and sons.

§ 140. I have not written, the explanation of the prophecies, as I desired to. My medium was not in a perfect state of passiveness, though he tried to be. This I shall have to leave till a future time. I will only say, that the Time of the End, has commenced. The Fifth Kingdom is established, on a firm foundation, which will withstand all assaults. Let earnest seekers find the truth, by looking to their own internals. There I will enlighten them. Let them read the prophecies, and compare them with each other, and with the history of the past, and I will help them to understand. The Lamb, with seven horns, and seven eyes in each horn, is He, who is now advanced to the seventh circle of the seventh sphere; and, He is Worthy to open the Book of Seven Seals. He has unfolded it, or broken its successive seals. Its successive trumpets, seven for each seal, have sounded. The last trump has sounded, and the kingdoms of this world, have become his. To Him be glory, honor, praise; now, and for ever, and ever; world without end.

Let us pray.

§ 141. Oh! God! who art Worthy to have all honor, praise, thanksgiving, and glory! be thou the Enlightener, of those who seek knowledge. Let knowledge be increased, oh, God! as thou didst cause to be declared, to thy servant Daniel, it should be at this time. Be thou, oh, God! the Fulfiller of the desires of thy servants; and lead, and help, them, to desire such knowledge of thy hidden things, as may be profitable to them, and to their fellow-men; and, to thee shall be eternally, honor, and glory, thanksgiving, power, and dominion. Amen.

§ 142. Be merciful, oh, God! to those who do not believe this revelation. Let thy power not destroy them, by the destruction of their wills. But let thy power, so manifest itself, as to overpower, and master, their reason. Let them be satisfied oh, God! that this book, could only have come from thee, and that thy servant, the medium, had no other part in it, than to receive, what I, thy son, formerly called Jesus of Nazareth, now the Son of God, of thy Love, gave. May it please thee, to so show forth thy power, through the other mediums of thy spirit, that the eyes of all believers in them, may be turned to these truths; and that they may, thereby, be led to sacrifice to thee their own wills, and hereafter to act in thine. Let us all unite, Oh! God! to establish the kingdom of thy power, the reign of thy Saints. And to thee, they shall ever give praise, honor, thanksgiving, and glory, world without end.

§ 143. Almighty, and most loving, Father, and Friend! be thou very gracious to me, thy humble, and unworthy, servant, or would be servant. Make known to me thy will, and help me, oh, God! to do it, for I am desirous to serve thee, in thy own way; and, as thou mayst direct, and guide me. Oh, God! help me, for I am weak. Give me thy strength, and

help me by thy wisdom, for to thee, shall be the glory, honor, and praise, for ever, and ever. Amen.

Let us pray.

§ 144. Be pleased, Oh! Most Kind, and Benevolent, Father! to grant the above humble petition, of thy servant, the medium, L. M. Arnold; made, as thou knowest it was, by his intellect, after writing in thy will in this book; and, after having been confounded, by the revelation he had received, and written. Be his Helper, and his Guide, and lead him into perfect submission to thee, the only sure and steadfast Supporter, the only true, and perfect, Counsellor, and Guide, the ever sure, and ever perfect Lover, and Bestower of good gifts, to those who ask them, in submission to thy will. Be the Helper, and Friend, oh, God! of all the mediums thy lower spirits have educated; and, as they submit to thy will, and cease to act in their own or other men's wills, may it please thee to raise them to thy right hand, and establish them as thy servants.

Let us pray.

§ 145. Almighty, and most loving Father, and Friend! I, thy unworthy servant, most humbly beseech of thee, that it may be pleasing to thee, to lead me to full submission, to thee, and to thy Holy Spirits; and, may it please thee, to support me in every time of trial, relieve my every doubt, and console me in every affliction. Amen.

§ 146. This last prayer has been made by my medium's intellect; and, is written as an example for other mediums, who may have to pass through some of the scenes, or times, or experiences, of trial, that this medium has suffered, and been purified by. For God works by various means, upon spirits in the body. His most loving dispensations, are sometimes the hardest to bear. But all things work together for good, and to him who is fully persuaded of this truth, sorrow has lost its sting, and the grave its victory. For what is sin, but sorrow; and what is sorrow, but joy; when the soul, recognizes the hand of God, in its punishment! What is death, but the entrance into life; and what is that life, but an eternal progression, towards the perfection, and love of God! The High, Holy, Ever Loving, All-Powerful, Creator; Preserver, Saviour, and God, Almighty, Eternal, Incomprehensible, Omniscient, Omnipresent, All-Per-vading, Infinite.

Amen.

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